

A
Rare Soul Strengthening
AND
Comforting Cordial,
FOR
Old and Young Christians:
BEING

An exact Account of the Author's Experience, in the following Particulars.

- I. An Account of some Exercises of Soul he met with in his Pilgrimage.
- II. What strange and remarkable Providences he was try-
fied with, and many of them the Return of Prayer.
- III. Some Texts of Scripture, which have been the Subject
Matter of sweet Meditation to his Soul.
- IV. His last and best Advice, to his Children and Grand-
Children.

*Come and hear, all ye that fear God, and I will declare what
he hath done for my Soul. Psal. lxxvi. 16.*

*I will utter dark sayings of old, which we have heard and
known, and our Fathers have told us. We will not hide
them from their Children, shewing to the Generations to come
the Praises of the Lord, &c. Psal lxxviii. 2, 3, 4, 5, 6, 7.*

By John Stevenson, Land-labourer in the Parish of Dalry in
Garrick: Who died in the Year 1728.

K Printed in the Year 1729.

READER, all you have by Way of Preface in Commendation of this Tract, is a Letter from the Reverend Mr. Cupples, which is now in the Publisher's Hand ; and is as follows,

‘ **W**HAT you have in the Sheets I sent, I wrote from his Papers, and from his Mouth ; many Ministers in Carrick, and eminent Christians, have frequently heard him tell the Matters of Fact, which you have before you.

‘ He was the most eminently pious Man I ever knew, adorned with all the Christian Graces and Virtues. His Life was a Life of Prayer, Meditation and Holiness ; he was a good Husband, one of the best of Parents, a kind Neighbour, a choice Christian Friend ; he excelled in Meekness ; Modesty and Simpathy, shined in every Station and Relation, wherein GOD placed him ; and in a Word, was one of the most knowing, judicious, solid, devout Christians, I ever was acquainted with. I appeal to all the Ministers and Christians in Carrick, for the Truth of the above Character, and and for the Matters of Fact contained in this Tract.

Dear Sir,

Kirkoswald, May
20, 1729.

Yours to serve you,
WILL. CUPPLES.

A rare Soul strengthning and comforting
Cordial, for old and young Christians;
Being the last Advice of *John Stevenson*
in the Shire of *Air*, to his Children and
Grand-Children.

MY Dear Children and Grand-Children,
knowing that I must shortly put off this
Tabernacle, and being fully perswaded
of the Reality that is in Religion, and
that *Godliness is great Gain*: I cannot
but leave some testimony behind me of my
real Concern for your never dying Souls; which I choose
to commit to Writing, that when I am gathered to my
Fathers, ye may at your Leisure Read what GOD has
done for my Soul, and may be thence encouraged to set
your Hope in GOD.

I. I shall in the first Place, give you an Account of some
Exercises of Soul, I have met with in my Pilgrimage.

II. Shew what remarkable Providences I have been
trylled with, and many of them the Return of Prayer.

III. I shall mention some Texts of Scripture, which have
been the subject Matter of sweet Meditation to my Soul.

IV. And lastly, I shall give you my last and best Advice.

As to my Soul's Exercise.

The first Time I found my Heart sensibly engaged to the
good Word, and Way of the Lord, was in the Days of
my Youth, when there was little or no open Vision; be-
cause faithful Pastors were driven into Corners. The Lord
in his Providence brought me to hear Mr. *Thomas Kenne-*
dy, once Minister in *Lasswade*; but at this Time thrown
out of his Charge, by the Rage of the *Prelates*; the
Place where I heard him was in the Hall of *Killochan*,
where he lectured on the 129 *Psalm*; then and there, fell
I in Love with the Word, and Ordinances of GOD, and

through Grace have through several Tribulations, adhered to the Purity of Doctrine, Discipline, Government and Worship, which is now established in the Church of Scotland; my Sister, my Wife, and Wife's Brother, were at the same Time with me engaged to the good Way of the Lord, and were all of us about the same Age.

After my Heart was thus disposed seriously, to work out my own Salvation, I fell under great Discouragements: *First*, Because of my ignorance. *2dly*, Because of my Want of Christian Experience: As to the First, the Lord made me to hope it would be cured, and the Word on which he caused me to hope, was in *Prov. ii. 3. 4. 5. ver.* He bore it on my Mind, and I took it as the Ground of my sure Hope, and I must own to his Glory, he has sent his Word and healed me of this Plague in a competent Measure.

As to the *2d*, My Discouragement for Want of Christian Experience: The Lord brought to my Mind the *vi Chap. of Hos.* and *1 Verse.* *Then shall we know, if we follow on to know the Lord, &c.* and from this made me hope, the Lord would in due Time acquaint me with the Experience I wanted, and would grant me the experimental Knowledge of himself; and I own to his Praise, he has been as good as his Word.

On the Back of this, I was violently assaulted with Atheistical Thoughts of GOD, and so far oppressed with them for a considerable Time, that my bodily Strength was impaired thereby to a great Degree; at that Time, I was ignorant of Satan's Devices, and too closely kept the Devil's Secrets, by not unfolding my distressed Case to some Christian Friends; but this I always found, that these unworthy Thoughts of GOD filled me with Horror, and I neither allowed them, nor entertained them; but at the Time could not discern, that they were Satan's fiery Darts, but rather charged them on my self, which still increased my Trouble, however it pleased the merciful GOD to rebuke the Tempter, by making his Perfections shine on my Soul, when I was gazing on his wonderful Creature the Ser, and gradually manifested himself to me more and more, when viewing his Works, till at length I saw his glorious Being

Being and Perfections shine forth brightly, in a refreshing Drink of Water which I took, and afterwards more and more display themselves in every Pile of Grass, and every Flower of the Field, till I firmly believed that he was, and the Rewarder of them that diligently seek him; which happy Outgate from the fearful Pit and from the miry Clay, filled my Soul with great Joy and Pleasure, and long after I was allowed to read God in all his Creatures, with great Satisfaction.

After a considerable Time in the Year 1678, I heard Mr. John Cunningham in the Church-Yard at Kirkmichael, preaching on the 2 Cor. v. 20. *Now then we are Ambassadors for Christ; as though GOD did beseech you by us, we pray you in Christ's Stead, be ye reconciled to GOD.* What he mainly insisted on, was, That by Nature we were in a State of Enmity against GOD, and had need to be reconciled to GOD. When he opened up this State of Enmity against GOD, I was filled with Fear that I was in that State, yea, perswaded and convinced in my Apprehension that I was so, I was made to see clearly the Evil and Danger of such a State, and his Arrows did stick fast in me; because I concluded I was one of the *unwise Sons*, that had stuck long in the Place of the breaking forth of Children, and had not got fully out of the State of Nature. When he came to apply his Doctrine, he exhorted us to come out of this State of Enmity, and expostulated seriously with us, in order to enforce the Exhortation.

Both Doctrine and Application had great Weight with me, and made me go away longing to be reconciled to GOD, and resolved never to be easy till it were so.

After this in the same Year 1678, and 12th of August, I heard Mr. John Welsh on Craigdon Hill, who preached on the above named Text, 2 Cor. v. 20, and insisted chiefly on this, *We beseech you be ye reconciled to GOD:* In speaking to which Words, the Lord helped his Servant, not only to shew what it was to be reconciled to GOD, but also earnestly to press Reconciliation, and to make a free, full and pressing Offer of glorious Christ as Mediator and Days-Man, and the great Peace-maker, who would make up the Breach, and bring about this much needed Reconciliation. I being fully convinced, how greatly I needed this Reconciliation

ciliation and Days Man, who is the only Way to the Father: I with all my Heart and Soul, did cordially and chearfully, make the Offer welcome, and without known Guile, did accept of, and receive glorious Christ on his own Terms, in all his Offices as Mediator, and did give my self away to the Lord, in a personal and perpetual Covenant, never to be forgotten; accepting of GOD for my Lord and my GOD, and my Guide to the Death, and great Reward after it, resolving tho' strange Lords had Dominion over me, yet henceforth I would be called by his Name, whom I now avouched for my only GOD and Lord; upon which I took the Heavens, Earth, and Sun in the Firmament that was shining on us, as also the Ambassador who made the Offer, and Clerk who raised the *Psalms*. I say, I took all these to Witness in the great Judgement-Day, that I had uprightly and chearfully, entered into this everlasting Marriage Covenant, I resolved through Grace to be stedfast in his Covenant till Death: After which, my Soul was filled with Joy and Peace in believing, it was a Joy unspeakable and glorious, having now got good Hope through Grace, that tho' he was angry, yet now his Anger was turned away, and he was now become my Salvation: I rejoiced in the Thoughts of my new Relation to GOD the Saviour, and felt the ravishing Sweetness of a reconciled State, and went away firmly resolving, that I would walk all my Days in the Bitterness of my Soul, and never be vainly lifted up, but would fear the Lord and his Goodness, who had so far condescended to stoop so low as to pardon a Rebel, and be reconciled and pacified to me, after all I had done, and all my Bones at this very time shall and do cry out, *Who is a God like unto thee, a God keeping Covenant, and whose faithfulness and mercy endure to all Generations.*

Tho' after this sensible and sweet Covenanting with God on the Hill of Craigdow, I always studied to improve this Covenant Relation with God, according to my various Cases, Temptations, Necessities, and Distresses, yet the most memorable Time of my renewing this Covenant, was at Craigdarroch in Nuthdale, in the Year 1686, where in secret Prayer, the Lord determined to renew that Covenant I had entered into with him on Craigdow Hill, and wonderfully condescended to bring me as it were nigh to his

Seat, and fill'd my mouth with Arguments, and allowed me to plead with him, as a man doth, with a reconciled Friend, there was I helped with great enlargement, to renew and adhere to the everlasting Covenant, and there the kind GOD manifested himself to me, otherwise than to the World, and I may say, that truly my Fellowship was with the Father, and with his dear Son Jesus, in as sensible a Way and eminent Degree, as ever I met with before or since, tho' many Times he has been even since kind to my Soul.

Soon after this whilst at *Craigdarroch*, my Spirit was overwhelmed within me, on the Account of a rising Generation, and for fear of a departing GOD and Glory. I was frequently obliged to retire to solitary Places, and with an aching Heart, trembling Soul, and wringing of my Hands, bewail the sad Circumstances that poor Posterity would be in, if God should leave these Lands; I saw that the Rage of a *Prelatick* Persecution, had banished many faithful Shepherds, had put some of them to Death, and were restless in pursuing others, so that they had scattered the Lord's Flock, and made them wander on the Mountains, in the dark and cloudy Day, which obliged Christ's Sheep which know his Voice, but will not follow a Stranger, to wander from Sea to Sea, and from one Part of the Land to another, to hear the pure and good Word of the Lord, and many Times could not find it: All this made my Soul cast down within me, for all Flesh had corrupted their Way; these who were in Power and Authority, seemed to bid Christ depart out of our Coasts, and many also were the Provocations of Sons and of Daughters; our solemn Covenants, wherewith we had bound our selves to the Lord, were too little regarded by a great many, all this filled my Soul with Fear, lest glorious Christ should be provoked, not to return again to poor *Scotland*, then I thought if he would not return with a preached Gospel in Plenty and Purity, we had been the cruel Generation, who had sent him away from our selves and poor Posterity, which obliged me in deep Distress, to lament over a rising Generation, and earnestly to entreat, that *Glory* might yet dwell in our Land, and that he would return to us, with a departed Glory.

Whilst

Whilst I was in this melancholy Case, I had Occasion to hear Mr. *James Renwick* preach, who dropped a Word to the Mourners in *Zion*, who were sorrowful, because the Ways of *Zion* mourned, and none going up there as formerly, to her solemn Assemblies. He bid such take Courage, for Christ would yet comfort *Zion*, and return to these Lands, in spite of all Opposition. He advanced several Arguments of Grounds of Hope, that he would yet return with a departed Glory; but I being perplexed in Spirit, did in my own Breast, muster up many Objections against all his Grounds of Hope, and so still strengthened my self in my distressing Unbelief; at length and at last, he advanced this for our encouragement, that God had born it on the Minds of honest Ministers, and Christians on Scaffolds, and at the Hour of Death, by an irresistible Gale of his Spirit, that he would yet say concerning this Part of *Zion*, here is my Rest, and here I desire to dwell, and that he would certainly return with the Gospel Dispensation in Plenty and Purity: On which my Discouragement evanished, for these Tidings of great Joy, for I perswaded my self, that the secret of the Lord is with them that fear him, and that God would never suffer the Expectation of the Poor to fail for ever, especially seeing he imprest them with this Hope in a dying Hour, at a Time when they were filled with Joy and Peace in believing, and some of them going as a Prince before his Seat, and getting an abundant Entrance ministred to them, into the heavenly Kingdom. And now blessed be his Name who banished my Fears, and has since let me see *Jerusalem* a quiet Habitation, and Glory dwelling in our Land near Forty years together, and none of *Zions* Enemies now to make us afraid, the Lord has brought back our Captivity like Streams in the South, and when he did so, we were like Men that dreamed, he filled our Mouths with Singing, and our Hearts with Joy, and the righteous Lord hath cut the Cords of the ungodly Crew.

And I must say to his Praise, that before the Mercy came, he remarkably poured down a Spirit of Prayer on us, and so prepared our Hearts, and bowed down his Ear to hear; and on after Reflection, as well as at the Time, I'm fully convinced, he never bid the House of *Jacob*, in their most melancholy Circumstances, seek his Face in vain, but that it is

is good, yea best for us at all Times, to draw near to God.

Some Time after my former happy Outgate, from my above mentioned Distress; I found the Clouds returning after the Rain, and my Soul environed, and beset with thick Darknels, tho' I continued to have a deep Sense of my lost State by Nature, and that I could not help myself, tho' I had destroyed my self, yea, tho' I was convinced a Remedy was provided, and that there was no other Name by which I could be saved, than the Name of *Jesus Christ*; yet I apprehended, and was afraid, that I had never got a saving Discovery of the Way of Salvation, through a Mediator, and concluded he was an unknown Christ to me. This perplexed my Soul for some Weeks, till one Day I was in the Fields, and meditating on the Works of God, where I was allowed to read the Perfections of God in every Creature; I observed, that all of them had obeyed the Law of their Creator, and never in the least acted contrary to the Will of him, who by his powerful Word, had given them a Being: This brought me to consider, how Man had carried towards his Lord and Benefactor, and speedily I found, that tho' God made him upright, yet he soon found out many Inventions unworthy of his God, and was the only Creature, excepting Devils, that ever disobeyed his holy, just and good Commandments, on which the depraved state of fallen man, (and my own in particular) was more fully laid open to me, than what I could well conceive before: But all of a sudden, a bright Display of redeeming Love did with Power shine in upon my soul, that I was filled with wonder, at the amazing good will of God to fallen man, to a Creature so unworthy, ungrateful and rebellious, when at the same time, he had not only resolved to pardon his Rebellion, and bring the Elect world into Favour again, but would do all this by sending his own son to be a Propitiation for the Elects sin, when a little before he had doom'd the fallen Angels to endless misery, without the least pity or compassion shewn them, tho' of a nobler rank by their first make than man. All this I say, so filled my soul with high thoughts of redeeming Love, and a strong Admiration of all the Perfections of God, which shined so bright in the Face of *Jesus Christ*, and in
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the way of man's recovery from his lost estate, that my mouth was filled with praise, and my soul with joy ; I thought I never could praise him enough, who was exalted above all Blessing and Praise, on which I invited the whole Creation to join with me in my melodious song. I bespoke them in the words of the *Psalms*, in the *cxlviii Psalm*, *praise ye him ye sun and moon, praise him ye stars of Light ; Fire, Hail, Snow, Vapours and stormy Wind*, and all that he hath made, help me to sound forth the praises of so great, so good, so condescending, and so faithful a God. Having finished for that time my song of praise, I concluded with Prayer, and after it went on my way rejoicing.

When all of a sudden the roaring Lyon did attack my Soul ; I was not by this time ignorant of his Devices, but well acquainted with his Wiles : He powerfully suggested to my mind, that now I had got a brave fight of Christ, I being perswaded it was one of his *bellish Stratagems* to make me think meanly of my attainment, I answered the Enemy with a holy Boldness, and with an audible Voice, what hast thou O Enemy to say against it ? To which the *Tempter* speedily replied, you never ask'd if you had an Interest in that Saviour, on whose account you so much praise ; To which I replied, Alas, that Charge is too true, tho' thou hast been a Liar from the beginning, in this thou speakest Truth ; on which I looked up and cryed to God, and begged he would let me know wherewith I should answer the Enemy. Immediately it was impress'd on my Spirit, that a God of infinite Goodness, Mercy and Faithfulness, would never have made me so rejoice in his Perfections, being so gloriously display'd in the great work of Man's Redemption, if I had not an Interest therein, and I told the Enemy, that the God who had made me glad at his Salvation, would not, could not, deceive any of his Creatures, and in this would I trust. The Enemy than suggested, that I would not be always in such a Frame ; I replied, that I fear'd, but that I lamented, but told the *Tempter*, tho' I should meet with Winter blasts after all this Sunshine, I would imitate the wise Mariner in a winter Season, who keeps in Harbour, but when ever a favourable Gale came, or a Spring-tide of heavenly Influences, I should be in readiness to cherish the motions of the spirit, and in the mean

mean time would wait upon God, as a God of Judgment, and the God of my Salvation; whose Salvation had now set me up on high, and made me ride on my high Places. Upon which the Enemy left me for a Season; and I for some time was filled with Joy and Peace in believing.

Sometime after the above Exercise, I was in a considerable outward trouble, and having earnestly entreated God to deliver me out of it, I vowed that my Praise should no longer wait for God, or be silent in Zion, then he would be to me in this particular the hearer of Prayer, and so I bound my soul in the presence of God, to set a part a Day for thanksgiving, if he would condescend to grant my humble Request, and particularly that in the 23, 24, 25. verses of the xxii. Psalm, should be a part of my song, namely, *Yet hat fear the Lord, praise him; all ye the seed of Jacob, glorifie him, and fear him all ye the seed of Israel; for he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cryed unto him, he heard. My praise shall be of thee in the great congregation, I will pay my vows before them that fear him.*

Accordingly it pleased the merciful God to regard the Voice of my Supplications, and to command off my trouble; whereupon I resolved to sacrifice to God, the sacrifice of Thanksgiving, and pay my Vow unto the Lord. But when I had fixed the day; the great Adversary of God and man did assault me with his fiery Darts, to keep me back from paying in the Rent of praise, which was due by me to my great Deliverer, alledging that I need not praise so soon, for I was still under many troubles, suggesting that I had best delay my day of praise, till all my troubles were removed; and then I might keep one Day for all; to this I was helped to answer, That Israel of old when carried safely through the Red Sea, did sing their song to him who saved them, when they knew they were just enter'd into the Wilderness, where many troubles did abide them, and as they did so would I; accordingly I spent a Day in returning praise, and found the God whom I adored, very kind to my soul.

After some time I found a cloud arising, which I may say as the Prophet in another Case, that at first it was a man's hand, but gradually encreased, till it covered the whole

whole Heavens as it were, and hid from me the refreshing and lightsome Rays of the Sun of Righteousness; I may say I feared to enter into the Cloud, and it was the greatest and of longest continuance, that ever I met with in the House of my Pilgrimage, the Lord covered himself with a thick Cloud, and made Darkness his Pavilion, and tho' I cry'd, yet he seemed to shut out my Prayers: This Cloud lasted for two Years and some Months; the first Year my bitter Complaint was, *He hath hid his Face, and I cannot be troubled, for my stroak is heavier than my groaning.* The second Year my mournful song was, *He hath hid his Face and I am troubled.* In my first years Distress, his Arrows struck fast in me, and his Hand did press me fore; my Wounds did sink and were corrupted, and there was no soundness in in my flesh, the Arrows of the Almighty did drink up my spirits, Night and Day his Hand lay heavy upon me, so that even my bodily moisture was turned into the drought of Summer, when I said sometimes that my Couch would ease my Complaint, I was fill'd with t. sings to the dawning of the Day, and then in the Morning the cry was, When will it be Night, and at Night, when will it be morning; I remembered God and was troubled, and I communed with my Heart wherewith I might ease my smart; I remembered the Days of old, when he led me thro' the Wilderness, and the spirit of the Lord, as I thought, had caused me to rest, but now was I ready to cry out, is his mercy clean gone? is it true in very deed, that the Lord hath forgot to be gracious, hath he shut up all his Bowels of tender mercy in his wrath, doth his Promise fail for evermore? I was ready to conclude, that all men were Liars, and all former Experiences were Delusions, and yet glad to cry out, *O that it were with me as in months past, when the candle of the Lord did shine upon my Tabernacle, and when by his Light I walked through Darkness:* But still the Comforter that should relieve my soul was far from me, and my broken bones were never like to rejoice. Tho' it be said, He hideth his Face for a moment, and that his anger endureth but for a Night; yet the time of my sad Exercise seemed the longest Period of my Life, for Joy was never like to come in the morning. The second year of my Distress, I was made indeed to alter a

little

little the ground of my trouble, and cry out, *He has hid his face and I am troubled.*

In my first years Exercise it was a great part of my Burden, that I could not be duly burdened, when the Glory was departed from me; but now I was made to own, that as he hid his Face, so this was my trouble, and indeed my trouble was so great, that I could not well speak; amidst all my downcasting, I had the roaring Lyon to grapple with, who likes well to fish in muddy Waters, he strongly suggested to me that I should not eat, because I had no right to Food, or if I ventured to do it, the Enemy assured me, that the wrath of God would go down with my morsel, and that because I have forfeited a right to the Divine Favour, and therefore had nothing to do with any of God's Creatures: To this I answered, that even the wicked had a right to eat and drink, by the Law of Creation, and the indulgence of Providence; for even an earthly Judge had so much generosity as to allow a condemned Criminal to be fed on Bread and Water, at least till the Day of Execution, and how much more Compassion would God shew to his Creatures, the Workmanship of his Hands, even tho' under a Sentence of Condemnation, as long as he granted the Reprieve, or spared the Execution of the formidable Sentence, yea I alledged I had a civil right by the Law of the Land, and ought to make use of it for the preserving of the Life which God had given, even as I was a member of the Society in which Providence placed me. However so violent were the Tentations of the strong Enemy, that I frequently forgot to eat my Bread, and durst not attempt it, and when through the perswasion of my Wife I at any time did it, the Enemy through the Day did buffet me in a violent way, assuring me, that the wrath of God had gone over with what I had taken; thus went I from Day to Day about my ordinary Employment, broken and much born down, and the weak Body scarce able to subsist any longer; then the Enemy perswaded me, if I would tell my Case to any Christian Friend; I could not give a greater Evidence of gross Hypocrisie, than to pretend to soul Exercise: In this I was indeed the Devils Closet Secreter, to my great prejudice, and Satan's advantage, for had I reveal'd my distress to any Interpreter, one among a thousand, the Eac-

my (by God's assistance) might sooner have been foiled : But as my wounds did stink, so my folly made it so. having enjoyed my Wife, to let none know my Distress and Exercise.

The Enemy after all did so pursue me, that he violently suggested to my Soul, that some time or other, God would suddenly destroy me as with a Thunder-clap, which so filled with Fear and Pain, yet every now and then, I looked about me, to receive the Divine Blow, still expecting it was a coming ; yea, many Nights I durst not sleep, least I had awaked in everlasting Flames, and in this dreadful Confusion, have prayed on my Bed whole Nights, that God would avert the feared Vengeance, *I cryed to him out of the depths, and deep called to deep, at the noise of his water Spouts, and all his Billows went over me,* yet I was never like to hear his loving Kindness in the Morning, yet still I made my Prayer to the God of my Life, sometimes crying out, *My Rock, why forgettest thou me so, how long shall I go thus mourning by the Oppression of the Enemy, its like a sword in my Bones, whilst my Foes upbraid me, and whilst the Enemy says unto my Soul, where is thy God?* And another time crying out *O send forth thy light and thy truth, let them be my guides ; and then will I go to the Altar of God, to God my exceeding joy ;* sometimes I have said, *O my soul, why art thou cast down within me, and why thus disquieted in me ;* but yet after all, I durst not venture to say to my distressed soul, *Hope thou in God, for I shall yet praise him, who is the health of my Countenance and my God.* Whilst thus I was in the fearful Pit, and sinking in the miery Clay, it pleased the kind God to devise means, that his banished might be again brought Home, and soon after did say, deliver him from going down to the Pit, for I have found a Ransom, and my outgate from the Pit wherein was no Water, was in the following manner.

The Presbytry had appointed our Minister Mr. Crawford, to supply at Kirkmichael, which was then vacant, he had intimated to us, that we were not to expect Sermon that Day, accordingly he studied for Kirkmichael ; but a Providence falling out on the Saturday, prevented his going there, which made him send Word to some near his own Church, that he would Preach at home, because he was insuperably obstruct-

obstructed from going to *Kirkmichael*. On the Sabbath 22nd amidst my great Distress, I went to the House of God, for I still loved the Habitation of his House, *the Place where his Honour dwells*, and there that Day, he sent his Word, which afterwards healed my Soul. The Minister laid aside his Ordinary for that Day, and preached from the Text he had studied for *Kirkmichael*, which was in the xlii. Psalm, *O my Soul, why art thou cast down, &c.* I thought when he read his Text, that he singled me out with his Eye, and looked always my Ways, and in a Word, his whole Sermon was suited to the several Parts of my long and sharp Exercise, so that I was amazed what to make of the Providence; in the Multitude of the Thoughts that rolled within me the Enemy suggested, that if the Minister had not *plowed with my Heifer*, he had not read my Riddle, and did insinuate, that my Wife had told the Minister's Wife my Distress, and that she had told her Husband, and therefore he had chosen the Subject on Purpose, so the Enemy suggested I was a Fool, to take Comfort which came not from God, but only from Man; on which I suspended my taking Comfort, till I enquired at my Wife, if she had discovered my Case to any, and from her I found she had never divulged it, this made me on the Munday go to Mr. Crawford, and enquire how he came to chuse that Text that Day; He answered, he always sought Direction from God, in chusing what he was to preach on: After which, the Lord shined on his Word and Providence, and said as it were to the poor Prisoner, go forth, shew your self: The Lord began this Day to knock off the Fetters wherewith I had been long bound, and sometime after more eminently shined upon my needy Soul, at a Time when my Wife was nigh unto Death, but wonderfully brought back from the Gates of it. *Rejoice not thou over me, O mine Enemy, tho' I fall I shall arise, tho' I walk in Darkness, the Lord will be a Light unto me, tho' he caused long Grief, yet had he Compassion, according to the Multitude of his tender Mercies, and suffered not the Enemy always to rejoice over me.*

Sometime thereafter, Satan stood at my right Hand to resist me, and charged me with all my Sins, and the Aggravations of them, as also all my Plagues of Heart, and enquired by his strong Suggestion, whether or not I my self

being Judge, could I think, that such Sins and Grace could dwell together; to which I readily replied, I thought they could not, upon which I razed the very Foundation, and in a Moment, destroyed what I had been many Years a building. My Trouble however was so great, I was obliged to take my Bed, being grieved at the melancholy Thoughts of my having deceived my self, so rude was I, and as a Beast before him, that I could not in this dark Hour live by Faith; it was indeed the Hour and Power of Darkness; grieved was I, and loath to call all that ever I met with a Delusion: Yet so strong was the Temptation, I could not read my Evidences for, or a Title to his Favour; all this not only made me take my Bed, but threw me in a Fever for some Days; and then the Enemy did sorely assault me, and assured me, he would either dwell for ever in my Heart, or deprive me of the Exercise of my Reason. Upon which I told my Wife, what the Adversary had threatened, and desired that she would go out, and cry to God on my Behalf, and I would in the mean Time, entreat his appearing for me in such a Strait, and disappoint my malicious Enemy: Accordingly she went out to Prayer, and I cried to God on my Bed, out of the Depths, and heartily requested that Satan might neither be permitted to dwell in my Heart, or distract my Head. Dear Lord, said I, gather not my Soul with Sinners, for I cannot think of such a hellish Guest: O Lord I am thine, save thou me, enthrone thy self in my Heart, and let not the Enemy have Entrance there, I have renounced the Devil, *and will never be led captive by him at his Will*; he maintains that Grace cannot dwell with my Corruption, but thou knowest my Sin is my Burden: *O wretched Man that I am, who shall deliver me from this Body of Sin and Death*. Lord, I long for Victory over it, and that through the Blood of the Lamb, therefore dwell there in my Heart by the Spirit of Grace, that Satan may have no Room therein: And dear Lord, let not the Enemy deprive me of Reason, lest thy Name be blasphemed among the Wicked, lest the Prophane ridicule Religion, and cry out, take up the Professor, he is now distracted, and all his Religion has been only a Notion in his Brain; by Arguments I beg'd of God, he would rebuke Satan, and plead the Cause that was his own; on which the Lord that chose

chose *Jerusalem* seemed to say, *Is not this a Brand plucked out of the Burning, and Charge was given to take away my filthy Garments, and cloath me with Changes of Raiments; so the Adversary was put to Silence, and my Wife came in smiling, with the Hopes of it, the Lord having enlarged her for me in Prayer: I immediately was not only healed in Spirit but in Body, my Fever was rebuked as well as the Enemy, and I got up and put on my Cloaths, after I had lain some Days in Trouble, both of Body and Mind, and thus got a new Occasion of setting up my Ebenezer, owning that hitherto the Lord had helped.*

Some Time after this, the *Enemy* again pursued my Soul, and charged me afresh with my Sins, and maintained I was nothing but a Hypocrite, and had best quite the Way of Religion, for the longer I continued my Profession, I would encrease my Misery the more, this he much insisted on; but I being perswaded, that in my Spirit I allowed no Guile, I assured the Enemy I could not, nor would not give up with the good Way of God, for the Lord had all along shewn me great Kindness, since ever I engaged in his Way and Service, I could not therefore so foolishly and ungratefully requite the Lord, as now to turn back upon him. I had found his Yoke easy and his Burden light, and none of his Commandments were grievous to me: Besides I was convinced, that none was such a good Master, to whom then should I go, if I would turn my Back on him, who only had the Words of eternal Life: therefore, there was none in Heaven or upon Earth, that I desired for a Lord and Master beside him: Yea I was sure, that what Advantage the Enemy got over me now, or at other Times, was because of my Sins, and what might I yet expect, would I so far transgress, as wholly to quite God's Way; therefore, I assured the Enemy, that in God's Way I would constantly go on in the Strength of God the Lord, and would still make mention of his Righteousness and his only. A few Days after I came to the Sacrament at *Kirkoswald*, and on the *Saturday* as I came towards the Tent, the *Adversary* suggested, that all my Provocations and Heart Plagues were Written on my Fore-head, and that all the People were gazing at them; he so far prevailed as to make me sit down in haste and hid my Face; however the Lord set Bounds

to his Rage against me, till the Solemnity was over; after which I had Occasion to go to *Gaustone* on the *Munday*, and as I returned, the restless *Enemy* made another Assault, he averred that I had slain the great *King's* son, and that I had stabb'd him to the Heart in *Adam*, and since pierc'd him by many actual transgressions, and therefore he would immediately hale me to Prison, on which I told him, I would fly to the *City of Refuge*; he suggested that he would pursue me even there, and drag me from the very Horns of the Altar, that I might die the Death of the Murderer, having slain the great *King's* Son; Upon which he seemed to bring me to the *City of Refuge*, where the Judge was then sitting, and craved Sentence against me: The *Enemy* appealed to two Witnesses that I was guilty, namely the Judge, who was privy to all that ever I did, and my own Conscience, these awful Witnesses readily owned I was guilty of the Charge; on which the *Accuser* craved a speedy Sentence, That he might be allowed to drag the Criminal to Prison, this made my trembling Soul with Tears gushing out, supplicate the great Judge, that I might be allowed the Benefit of that Act of Grace, made long ago, and firmly ratified in the Council of Peace; namely *Deut. ix. 21. He that slays his Neighbor unawares, and hated him not in Times past, shall fly to the City of Refuge and live.* I pleaded, that such was the Equity of the Judge, that even in the Cause of his own dear Son, he would not, could not act contrary to his own standing Law, but would magnify the Law, and thus make it honorable, how unworthy soever the accused Criminal was, I appealed to the great Judge, and the other Witness Conscience, if it was not unawares that I had slain the *King's* Son, when I stab'd him in *Adam*, and that I hated him not for Times past, tho' I had frequently pierced him, yet this was the Grief of my Soul, and was in Bitterness for it, more than for a first Born, yea, the two great Witnesses knew, that the *King's* Son whom I have pierced, is precious to my Soul, and to his Blood I see for cleansing, and it speaks better Things than the Blood of *Abel*, and tho' I have sinned, I have an Advocate with the Father, who is the Propitiation for my Sin, it is in the meritorious Vertue of the Blood, and Intercession of the Lamb slain that I confide, by the Horns of this Altar will I live and die: Therefore O righteous Judge

Judge before whom I stand, may I be justified freely from what the Enemy hath charged me with, and from what I charge my self with also ; the Lord that chose *Jerusalem* rebuke *Satan*, send him to his Place, and let him pursue me no more : On which the merciful Judge smiling on me in the Face of his anointed, pronounced my Absolution and said, *son, be of good cheer, thy sins he forgiven thee :* which made me go from before his Tribunal wondering at the mercy of the Judge, and tender bowels of the eternal Son ; thus again the God of Peace banished *Satan* for a time under my Feet, and made me go on in my way rejoicing, my soul being filled with Joy and Peace in believing, because I had got the New Name and the White stone, which no Man knoweth but he that receiveth it ; for strangers intermedle not with this Joy.

Some Time after this, our Minister not being able to Preach, I went to *Girvan* on the Sabbath to hear Mr. *Stewart*, and as he closed his Forenoon Sermon, *Satan* stood up at my Right Hand to resist me, and charged me with my filthy Garments, setting all my Sins and Plagues of Heart before me, in a sinful View : Upon which, between Sermons I retired to the Fields, to think on a Text of Scripture, which came to my Mind, and suited my Case, the Words were these, in the First Epistle of *John*, *If we say we have no Sin, we deceive our selves, but if we confess our Sins, God is faithful and just to forgive us our Sins, and cleanse us from all Unrighteousness :* Where I observed, that it was most consistent, with the Faithfulness and Justice of God, to forgive his People their Sins, and that he was by these his Attributes engaged to do so ; that it was agreeable to his Faithfulness, was evident from his Promise in the *Proverbs*, *He that confesseth and forsaketh his Sins, shall find Mercy.* As also in *Jeremiah*, which is mentioned also in the Epistle to the *Hebrews*, *I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more ;* therefore faithful is he that hath promised, who also will do it, for his is the Word of a King, who abideth faithful, and cannot deny himself ; it is also evident said I, that God's Justice does engage the *Holy One*, to pardon the Sins of his penitent People ; for when Man had destroyed himself, and could not help himself, it pleased the offended God, to lay help

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on his dear Son, who was mighty to save ; him he appointed, and accepted of as the Elect's Surety, and laid on him the Iniquities of them all, so that it pleased *Jehovah* to bruise him in the Elect's Room and Stead ; *he was wounded for their Transgressions, and laid down his Life a Ransom for many.* And therefore seeing the Debt was already paid by the Surety, it was just with God to let the Elect go free, and not exact double Payment, so that Justice it self did now cry out concerning the Elect Sinner, *Deliver him from going down to the Pit, for behold I have found a Ransom.* Wherefore I concluded, that tho' I was verily guilty, yet God was just and faithful to forgive his Peoples Sins : On which the Enemy strongly suggested, that he was faithful to forgive Sin, but it was only the Sins of his People, and desired me to find by Scripture-Marks, that I was one of them, I own'd it was true, that he would only pardon the Sins of his People, and endeavoured to read my Evidences of Grace, but alas, the Enemy took me at a Catch, for the Cloud I was under, was so great, that I could not see to read my Character ; nevertheless I told the Enemy, that I was sure of one Mark, and would lay Claim to it, namely that I loved the Brethren, even all who bore God's Image ; but here he suggested, that one *Swallow* made not *Summer*, and that one Mark alone, was no Mark of a real Christian, which so confounded me, that the Enemy rejoiced over me, and for three full Weeks, did trample on my Faith and Hope ; and no doubt, thought he would for ever separate me from the Love of God, which is in Christ Jesus ; the Enemy still pursued my Soul, and made me dwell in Darkness, as One that had been a long Time dead, whereupon I resolved I would no longer keep the Devil's Secrets, but would open my Case to some of his Messengers, if happily I might find an Interpreter one among a Thousand, that could shew unto Man his Uprightness ; to my own Minister I could not go, for he himself was in great Trouble at the Time ; therefore I went to Mr. Stewart, and opened my Case to him, but Comfort found I none ; for the Comforter that should, and only could relieve my Soul, was yet far from me : Having taken my Leave of Mr. Stewart, Satan attacked me just as I was coming away, and assured me, that I was acting the basest Hypocrisy, in telling Mr. Stewart

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art that I was in Distress, when there was no such Thing, and perswaded me, that I had not lied to Man only, but to the *Holy Ghost*, which new Accusation greatly perplexed my Soul; this being on *Thursday*, I was sorely buffeted till *Sabbath* thereafter, when early in the Morning Scripture Marks of my Interest in the Favour of God, did throng into my Mind, with great Sweetness and Power from on high; then I told the *Enemy*, that now I could read my Evidences, and that I was in Covenant with God, to which God himself was Witness on *Craigdon Hill*: Yea, I told him, *That I had fled to the City of Refuge, and got my Absolution pronounced near Maybole, as I came from Gaultone to Kirkoswald*: I added as a further Mark, That I counted the People of God, the excellent Ones in all the Earth; and could say, Lord, do I not love those that love thee, and am grieved with those that rise up against thee, yea, *I love the Habitation of his House, the Place where his Honour dwells*; yea, I am sensible of my Body of Sin and Death, and count it my greatest Burthen, and long exceedingly to be delivered from it, and can say, That whatever Corruption be in me, I have no Quarrel with his excellent Law, but count it holy, just and good, and can say, *How love I thy Law, it is my Meditation all the Day, and stays ever with me*; yea, Glorious Christ is precious to my Soul, as he is to them that believe; after the *Enemy* found me assisted to read my Evidences, and that God by his Spirit, had let me see the Grace that was freely given me, Satan departed from me for a Season, and God filled my Soul for some Time with Joy and Peace in believing.

Some Time after this, as I was coming from the Bar, the Adversary gave me a new Onset, and told me, *I was a great Fool to trouble my self about Religion, seeing there was no Reality in Religion*; upon which I went to Prayer, and beg'd of God he would direct me how to answer the Adversary; after which I proposed the following Questions to the Enemy. *First*, If there were no Reality in Religion, how comes it that Graceless Sinners when they come to die, when People are for ordinary most serious; do so desire to be Religious. *2dly* If there be no Reality in Religion, how comes it that some who were irreligious, have such a remarkable

markable Change wrought on them, that they not only turn Religious, but continue so through a long Life, notwithstanding of great Affliction and Persecution, on the Account of Religion. 3dly, If there be no Reality in Religion, how comes it that the Religious get much Advantage both Temporal and Spiritual, by the same Dispensation, by which the Wicked get great Prejudice. 4thly, If there be no Reality in Religion, how comes it to pass, that the Judgments threatned against the Wicked in God's Word, have so frequently such an exact Accomplishment. 5thly, If there be no Reality in Religion, how comes it to pass, that the Religious are so encouraged by God, in the Way of their Religion, and meet with so many Mercies from the God they serve, and many of them coming to them as the Fruit of Prayer. 6thly, If there be no Reality in Religion, how comes it that God works so many Wonders for the Credit and Vindication of Religion, and religious Persons. Having proposed these Questions, the Lord rebuked *Satan*, and has never suffered him to molest me since in such a Way, so that I may say, God has never suffered me to be tempted above Measure, but has to this Day always with the Temptation, given a Way to escape, and has in all my Distress, put underneath my Head his everlasting Arms, and has been a present Help in Straits, so that I will cheerfully own he is my Rock, and there is no Unrighteousness in him.

As to the 2d Thing I promised to give you some Account of; namely, *Remarkable Providences and Returns of Prayer*. I shall join these both together; because in their falling out, they were frequently connected one with the other.

The first I shall mention was, what I met with at *Bothwell*; I am not ashamed to own I was there; and do declare it was not a spirit of Rebellion against the then King and Government that took me there, as that rising up and Association is slanderously reported of by many; That which moved us to join together; yea appear in Arms, was the necessary Defence of our Lives, Liberties and Religion; for 'tis well known how the Enemies of God and our Holy Religion, did eat up the People of God as *Bread*, and call'd not on his Name; and when they met with honest Ministers, or private Christians, they either shot them, banish'd or drag'd them to Prison;

Person ; and for no other Reason, but because we worshipped
 the covenanted God of our Fathers ; and that according to
 our Conscience ; and in the way we judged was appointed of
 God. We took cheerfully the spoiling of our Goods ; had
 not the Enemy sought to lord it over our Conscience, which
 we could not submit to them, without incurring the Dis-
 pleasure of God. I own many of us could not be edified
 by a set of men forced upon us by the Prelates ; and it is
 well known how scandalous and immoral the generality
 of them were ; and yet, for not joining with men who
 were a scandal to the Christian Religion ; we were hunted
 like Partridges upon the mountains ; and exposed to the
 Rage of the bloody soldiery, whose tender Mercies we found
 to be Cruelty ; yea when we complained of our Grievances
 to those in Power, in the most humble, dutiful and loyal
 way, we were the more harrassed and oppressed ; and as
 if our Persecutors had a mind to shew to the World, that
 they were entirely void of Humanity, as well as Religion,
 they made Acts against our laying Grievances before them ;
 all which considered it was no wonder we join'd together
 for our common safety ; and our uniting together was on
 the very Principles on which our happy Revolution was
 afterwards brought about ; namely, the preserving our selves
 and Posterity from Popery, Slavery and arbitrary Power. Having
 shewn you what moved us to take up Arms at Bothwell I
 come now to let you know the Providence I met with
 there ; whilst we lay at Hamilton before the engagement,
 I observed all my Acquaintances and others providing
 Head Pieces and Breast Plates ; and what was necessary
 for their safety in the Day of Battle ; I not having money
 to spare on these things as some others had, I looked up
 to God, and took him for a Covering to my Head in the
 Day of Battle, as he had been to David of old ; for I
 observed whatever Pieces of Armour they had provided for
 their safety, there was still a Possibility of their being slain,
 wherefore I humbly told the great God, I would entirely
 depend on him, as my Covering in the Day of Battle ; ac-
 cordingly when our Forces fled from before the Enemy, and
 all took what Way to go they judged most proper for their
 safety, I rode not through Hamilton with the rest, but went
 about the Town ; and having got over a Glen, when I
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got to the *other side of it*, I espied a Party of the *Enemy* just below me, and in the *very Way* by which I behoved to ride. I could not turn back without alarming them, and therefore rode on; my Comerad was raiding just before me, with his Head-Piece and other Pieces of Armour, which he had provided for his Safety; I saw him dismayed, and that he could not well sit his Horse through slavish Fear, on which I whisper'd to him, to go on composedly, and I went on before him with my Carabine over my Arm, and my sword drawn in my Hand; the Enemy came so close up to the Way and all standing under Arms, that I could not ride past without touching Cloaths with them; on which their Commander in a threatening Way, asked me the Word; I had resolved not to speak whatever they asked of this Nature, because I knew not their Word, and thought it would irritate them the more, if I told them what was not their Word; as I spoke nothing but rode on, depending entirely on the God whom I had chosen for my Covering in the Day of Battle, I got past them unmolested; but whenever my Comerad came up, I heard the Officer ask him, *the Word* Dog, on which through Fear he told him what was not their Word; which so provoked the Commander, that he struck him over the Head with his Broad sword; which by Reason of my Comrade's Head-piece broke in two; this so enraged the Commander, that he ordered some of his Men to Fire, which they did, and killed him on the spot. I still steepled on without the least Hurry or Confusion, and they never in the least molested me; just as I passed them, I saw Colonel Burns lying in his Blood, whom they had shot a little before; so that I must own, the Lord was my safety, and the Covering of my Head in the Day of Battle, he hid me as in the Hollow of his Hand, and set remarkable Bounds to the Remainder of the wrath of the Enemy, so the snare was broken, and I escaped as a Bird out of the Snare of the Fowler, and my sure and allsufficient Help was in *Jehovah's Name*, who made the Heavens and the Earth.

From this Time, to our happy Revolution, I was obliged for the space of Nine Years to retire and hide my self as much as possible, from the Rage of my Persecuters; and knowing the wrath of the Enemy, and fearing if I were taken by Them, I should be tempted through my weakness, to

any sinful Oaths which they contrived to enslave Souls; or be exposed to the greatest sufferings. I set apart Time for Prayer, and pleaded with God, that he would make out graciously to me what he had promised to do for his Church and People in Days of fiery Trial and ; and particularly would accomplish to me his great Promise in the 3d of the Rev. and 10 ver. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.* I pleaded the out-making of this; and I must own be remembered the Word on which he caused me to hope, and preserved me remarkably from the Enemy as you may hear afterwards.

Some Time after this a Troop of the Enemy was quartered about Daily, and five of them were quartered upon my Father in Camrager; as they came to my Father's House, they were informed that I was that Morning come to the House (for there were many Informers in the Country, who sold themselves to betray innocent Blood; and that for a piece of Bread) they had told the Soldiers what sort of a Man I was; what Cloaths I had on, and what sort of Hair; and it was so that I had come from my hiding Place just into the House, to get some Refreshment. I had not sat down neither did I resolve to sit down, when all of a sudden my sister and I heard a great Noise before the Door; we ran to the Door to see what was the Matter, and found Three of the Five Dragoons, who asked if I were the Goodman of the House; or if I belonged to the Family? I answered I was not the Head of the Family, but I belonged to it; I expected the next Question would have been, Are You his son? but the Lord restrained them from it, for his wise ends and my safety; they told me they were to quarter with us, and dismounted, and were in a great Rage; the Lord ordered it so, that neither my sister nor I were the least daunted before them; I spoke civilly to them, and told them to be calm and easy, and they should get for themselves and Horses in great Plenty; I offered them either Straw, Hay, or Corn for their Horses, and took them into the Garden, and made up a Bundle for each of them of what they desired; I made up also one for my self; I let them take up their Bundles first and return to the Stable, and I just sel-

lowed; but when they entered the Stable Door, I skipped back and got over the Garden Ditch, and so escaped from them. They afterwards were in great Rage at the Disappointment; and when they met with my Father threatened to have him ruin'd, for entertaining such Persons as I in his House: But my father turned the chace upon them, and threatened to tell their Commander, *That they had let me go, after they had me in their Custody*; upon which they held themselves quiet, and the Lord kept me from that Hour of Tentation, as I had beg'd, and as he had made me to hope.

Some Time after this, some of the Dragoons being quartered in my Father's, I was lying out by night and by day on a neighbouring Hill, to which I had my Meat sent me for ordinary; it fell out that the several Troops which lay at *Girvan* and *Daily*, were all to rendezvouz; upon which, they which quarter'd in my father's went to meet with the rest at *Girvan*; I seeing them go off, come down from the Hill where I used to lurk, and came with a Design to get some Refreshment; whilst I was taking it, my father came in and told me, he saw some Dragoons coming back in great haste; and that they were just at hand; and desired me to fly for my life, and he would divert them at the Entry, till I could hide me in the Garden; I told him I would ly on the other side of the Garden, in a Blackberry Bush, till he had got them settled; and when he had done so, he might bring me an Account, and I would go off; accordingly I went out and hid me in the bush, while my father helped them to lay off their furniture; for they were the Dragoons which used to stay with him, and had been sent back in haste; before the Dragoons would go into the house, they would see their horse put to the Grass; and notwithstanding of all that my father could do to divert them, they would put their horse to graze that night, to the place where I lay hid. Whereupon one of the Dragoons seeing the black berries, came to eat black berries off the very bush, at the Root of which I lay; my father seeing him at the bush where I was, cried to him, *That he would poison himself; for now in Harvest these Berries were full of Worms, and desired him to bring him a Berry* (in order to get him from the bush) and he would shew him a Worm in it; the

the Dragoon went to him accordingly, and shewed him a berry, and my father opened it, and shewd him a Worm in it, which is ordinarily in many of them, at such a Time of the year; and thus he was perswaded to go into the house with the rest, and to take meat; whenever they were set down, my father came out as if he had been to take care the horses should not break in upon the Corn, and he told me they were settled; and so I stepped off to my ordinary lurking place upon the hills: And here again it is evident, *that I dwelt under the shadow of the most High, and in the secret Places of the Almighty, when my Enemy was so nigh and did not discover me; and I may say, that in the Mount the Lord was seen, and may call the name of that bush Jehovah-Jireh, for there he was seen to appear for me; for not only did he put a Covering on my head in the Day of battle, but now again when in great Danger, he did not enclose me in the Enemies hand.*

Some time after this, having entred into a married State my father had made a secret place in his hay stack, where I staid a whole Winter by night, and some part of the seed Time, when my wife was not with me; sometime a friend in like Circumstance with my self, would come and stay a Night; for there was room under the Stack for two; and this was my secret Chamber for the Time abovementioned; and a very cold one too, notwithstanding of all the Hay that was about us. One morning when my Wife was with me, she got up and went out at the little Hole we had to get out at, and she stoped the Bundle of Hay in which was our Door; as she stood in the Garden, all of a sudden, she observed four men hard at Hand; she stepped back, and stooped, as if she had been drawing Hay, and whispered to me, *That I should keep close, for she saw some of the Enemy.* Within a little one of them struck her on the back with the side of his Sword, and told her, *She was their Prisoner, on which they took my Wife and Sister to Prison, for no other Reason alledged against them, but that they would not bear the Curate, which they had no freedom in their Conscience to do, considering they came not in by the Door, but were blind Guides forc'd upon us by the Prelates, and very immoral for the most part too.* For this they were carried to Maybole and

put in Prison, where they lay some Days; till a Party of Friends got them out by Night. As for the Four Men who took them, Three of the Men were at common Beggars served by my Wife afterwards at the Door, and the fourth Man's Wife also, when we lived to see Jerusalem a quiet Habitation, and lived to see our Spoilers in Straits, and we were provided for in Plenty, and so able and ready to feed our Enemies. Now here I also remark the Kindness of God, that suffered not those Men who took my Wife, to see her just coming out of the Stack, for had they done so, I had either been apprehended, or been obliged to shed their Blood, in which I had no Pleasure.

Sometime after this, the kind Providence of God had provided anurting for my Wife in Craigdarroch, Fergusson in Nithsdale, where she staid till the Revolution; and by this the Lord opened a Door for my Safety and Comfort, for I was for the most Part well entertained there, tho' I was kept hid in the house, none knowing I was there, but the good Lady and my Wife; for so dangerous were these times, that kindness could not be shewn to one in my circumstances, without endangering the Family that did it, in case it were known; so enraged were the Prelates against those who would not comply with the inventions of men. Now my wife having gone to nurse there, some Months after I left Carrick to go and see my Wife, but not knowing the Way, I got a Lad who had been in that Country to be my Guide; accordingly we set off, but durst not keep the common Road for fear of the Enemy, it being now like the Days of Jael, when the High Ways were unoccupied, and no Peace to honest People when they went out, or when they came in; being obliged then to go by the mountains, there came on a frightful Mist and Fog, so that we wander'd in a Desert and Pathless Way, and knew not whither we were going: I told my Guide that we were surely wandering, and therefore I would sit down and pray, as I usually did and do when in such a Case; before I prayed I sung some Verses of the 117 Psalm, about the redeemed of the Lord, their wandering in a pathless Way, and how they cryed to God, and were by him brought to a City of Habitation; having sung some verses, I went to Prayer; and was so burthened with Zion's Distress that I forgot to beg of God to remove the Mist, and lead us in a right way: I considered that the Church of glorious

our Christ in this Land, was like sheep without a faithful shepherd, and scatter'd on the Mountains in the dark and cloudy Day ; for our Pastors who were careful of the Flock of Christ, many of them were banished, others of them execute, and the rest durst not be seen. All this made me hang my Harp upon the Willows, when I remembered Edom's Children, that were crying out, *Raze, raze Zion to the Foundation.* I was much enlarged both in my Mourning and supplications for Zion, which was now afflicted and not comforted, and helped to wrestle with Zion's God, that now when all the Sons that Zion had brought forth, there were few shut up or left, or like to take Zion by the Hand, therefore the Lord himself would yet build up Zion; and that he would not forget the Prayer of the Destitute, nor let the Expectation of the Poor fail for evermore. Before I had done, the Lord had carried off the Mist ; so that we saw we had wandered, and afterwards were directed into the right Way ; & as the Hearer of Prayer, did prepare my heart to lift up a Prayer for the Remnant that was left, so he inclined his Ear also to hear ; for not long after the Lord brought back our captivity, and Zion again was built up by the mighty God, and since our happy Revolution, I have seen Jerusalem a quiet habitation, because the Lord has regarded the Prayer of the Destitute, and not despised their Prayer : *This shall be written for the Generation to come, and the People which shall be created, shall praise the Lord.*

About a Year and four Months after this, I carried my Daughter Elizabeth to Craigdarroch, my Wife being dry Nurse there ; the Lady had desired me, to bring my Child to stay in her House, and be Company to her Child, which was about the same Age ; my Child was then about two Years old and a Quarter. I got an Horse and a Woman to carry the Child, and came to the same Mountain, where I wander'd by the Mist before, it is commonly known by the Name of *Kell's-reins* ; when we came to go up the mountain, there came on a great Rain, which, as we thought, was the Occasion of the Child's Weeping ; and she wept so bitterly, that all we could do, could not divert her from it ; so that she was ready to burst. When we got to the Top of the Mountain, where the Lord had been formerly kind to my Soul in Prayer, and shewed me the Way where I was to

go; I looked round me for a Stone, and espying one, I went and brought it: When the Woman with me saw me set down the Stone, she smil'd, and asked, what I was going to do with it? I told her, I was going to set it up as my *Ebenezer*; because hitherto, and in that Place, the Lord had formerly helped, and I hoped would yet help. The Rain still continuing, and the Child weeping bitterly, I went to Prayer; and no sooner did I cry to God, but the Child gave over weeping: And when we got up from Prayer, the Rain was pouring down on every Side, but in the Way where we were to go, there fell not one Drop; the Place not rained on was as big as an ordinary Avenue: And so we went on our Way rejoicing, the Child well pleased, and we wondering at the Goodness of God, who kept us and the Child dry, whilst it continued, for a considerable Time, to pour down on each Side of the Way.

After this some time, whilst I was kept hid in *Craigdarroch*, my ordinary was to go out some Nights to walk in the Fields, to get fresh Air; and having been there a considerable Time, my Shoes failed me, in a strange Part of the Land; my Wife and I durst not let this be known to any, lest it had made a Discovery of me, not knowing there who were our Friends, or who our Foes; and we could not tell the Case well to the Lady, who knew I was about the House, lest she might think I was expecting them from her; therefore, not being able to want Shoes, when frequently wandering out in the Night, I at length betook my self to Prayer, and begged, humbly of God, he would direct as to this; and that he would order my being provided for with Shoes, in a way that would not endanger either me, or the Family that was so kind to me. After three Days I got a Pair of Shoes sent to me, from my Wife's Brother, who lived at that Time, about thirty Miles from the Place where I was, and knew nothing of my wanting Shoes. When I had Occasion, some months after, to see him, I enquired, what moved him to send me a Pair of new Shoes? He told me, That, being in *Air* one Day, he was strongly impress'd to do it; and therefore bought them, and in Providence got one going to the Country, where I was, which he knew not of when he bought them; and therefore had sent them to my Wife, who could give them to me with Safety.

Safety. I enquired at him, when he was thus moved to buy them? He said, It was the very Day on which I had prayed for them, as I understood, when he told me the Day he bought them; yea, he was moved to this about the very Time, when I had been in Prayer, to that God who hath said, *Be careful in nothing, but in every thing by Prayer and Supplication, make your Request known to God with Thanksgiving.*

Some time after this, whilst I stayed at *Craigdarroch*, they had a Child about three Quarters old, to whom my Wife gave Suck; he fell into a violent Fever, which threatened to take away his Life, in every ones Apprehension that law him; upon which the Lady desired I might see him: And this could not be done, lest I should be discovered, till all in the Family were to Bed, excepting an old Christian Woman a Neighbour, and my Wife, who were to sit up with the Child; wherefore I came about Midnight, and looked a little on the Child, who was in great Trouble, that mine Eyes might affect my Heart; having thus viewed him for some time, I went out to the Garden to beg his Life from God; I went to the upper End of a long walk, where there was a Summer-house, or Seat with a Hedge about it, and there I chose to call upon God. When I had for some time earnestly pleaded for the Child's Life, the Terror of *Satan* fell upon me, in such a way, that I immediately concluded, the Enemy was at Hand, and wanted to fright me from my Prayers (for I was not ignorant of his Devices) wherefore I resolved, I would continue in the Duty; on my doing so, I heard a Voice just before me on the other side of the Hedge, and it seemed to be like the Groaning of an aged Man, it continued so some time: I knew no Man could be there; for, on the other side of the Hedge, where I heard the Groaning, was a great *Stack* or Pool; I nothing doubted but it was *Satan*, and I guessed his Design; but still I went on to beg the Child's Life. At length he roared, and made a Noise like a Bull, and that very loud. From all this I concluded, That I had been provoking God, some way or other in the Duty; and that he was angry with me, and had let the Enemy loose on me, and might give him leave to tear me in Pieces: This made me entreat of God, to *show me wherefore he contended*, and begged he would rebuke *Satan*.

tan. The *Enemy* continued to make a Noise like a Bull, and seemed to be coming about the Hedge, towards the Door of the Summer-seat, bellowing as he came along: Upon which I got up from my Knees, and turned my Face towards the way I thought the *Enemy* was coming; and looked to God full, that he might rebuke him: After that, he made a Noise, just like a massive Dog in great Trouble; this was not so terrible to me as the other, I got some Courage; and having my Stick in my Hand, I resolved to stand still, to see if he appeared to me in any shape; but instead of that, he went past into a place hard by full of Nettles, and there groaned as formerly: I heard him very distinctly and composedly; yet I thought, I would go in, and think what could be the meaning of this Dispensation; accordingly I came in, and whispered to my Wife, that I had been somewhat affrighted. The old Christian Woman that sat by, overhearing, drew a Bow at a Venture, and pierced between the Joints of the Harness, telling me, to take Care lest I had provoked God, by the want of submission, and being too much set upon the Child's being spar'd. No sooner had she spoke thus, but I was convinced of my Fault; yet could not think of the Child's dying: I inclined once more to venture out, yea, tried it a second Time; but Satan, I then thought, was just ready to devour me; so that I saw, God would go on to contend if I would not learn Submission, as to the Child's Life; upon which I looked up to God, and begged he would rebuke Satan, and allow me to go and pray for the Child's eternal Salvation, and I would not any more beg his Life, but leave that to his sovereign Pleasure. No sooner had I done this, then I went out with an holy Boldness, and had not the least Trouble from Satan, any more at that Time.

That which made it so difficult to me to submit to his Death, was the Thoughts of the comfortable Accommodation we had in the Family, my Wife being the Child's Nurse, which we might come to want, if the Child had died: Thus my carnal Reasonings, and distrusting that Providence, which had wonderfully appeared for us formerly, did much provoke God, so as to let loose the *Enemy*; but whenever I got through Submission, as I said, I went to the same Summer-seat, where I had been before, and there I begged for eternal Salvation to the Child; and was wonderfully enlarged,

enlarged, and perswaded that he should share in the great Salvation; and as I promised, so I sought not his Life, but left it intirely to God's Will. When I had spent a considerable Time in Prayer, I came away rejoycing, that I had got such good Hope concerning the Child's etetnal Happiness. When I came in, I went to see how the Child was; and he was as ill as ever; but immediately he gave a Neefe and purged, and in a Minute was as free of a Fever as ever he was; his Recovery being so sudden was very surprising, and much of God I saw in the Dispensation; whilest I was mainly set on the Child's Life, he sent the *Enemy* to chase me, as it were, from the Throne of Grace; but when ever the Lord let me see my sin, and helped to due Submission, then I got to the Throne of Grace, and was brought near to his seat, and had my Mouth filled with Arguments, and was allowed to plead with God, as a Man does with his Friend; yea, I was only set on the Child's eternal Salvation; he not only perswaded me he would grant it, but he gave his natural Life over and above; and he yet lives in *Craigdarroch*; and may he still live so as to find Mercy in the Day of the Lord: And at this very Time, I know nothing about *Craigdarroch*, that maketh me ashamed of the Hope I had of his Happiness, when he was a Child.

After it pleased Zion's God to bring back our Captivity, and *Presbyterie* was established in this Church, I had great Difficulty about my joining in Communion with her, and that because I thought our Covenants were not renewed, and all guilty of sad Defection not duly censured; it was difficult to me what to determine, therefore I set a Part a Day to ask Counsel of the Lord, and went at some Distance to the Fields, both to pray and think on what I should do; having entreated that God would send forth his Light and Truth, that they might be Guides to me, and so lead me to his holy Hill, that I might go to the Altar of God, of God my exceeding Joy. I consulted my Bible, to see what had been the Practice of the Church of God in the like Case, both under the Old and New Testament Dispensation, I found under the Old Testament Dispensation, That it had been frequently the approven Practice of the Church and People of God, to bind themselves to God, by solemn and national

national Covenants, and that in their covenanting, they bound themselves against Error, both in Principle and Practice, as we have done by our national and solemn League and Covenants, and am perswaded, that these Covenants are always binding, not only as they contain nothing but what every good Christian is obliged to, namely to do all that lies in his Power in every Station, in appearing for God and against Sin and Error, but they are also binding, because of the Oath of God; if *Zedekiah* should not escape, who had despised the Oath, when lo he had given the Hand to *Nebuchadnezer*, how shall these Lands escape, if we shall trample on our national and solemn League and Covenant, when lo we have given the Hand to the most high God; may we not tremble, lest our offended God should send a Sword or some other Judgement, to avenge the Quarrel of his broken Covenant. I observed however from the Old Testament, That some Reformations came a greater length than others, that in some of them they renewed Covenant, and in others not, in some the high Places were pulled down, in others they were not, I observed that whatever Reformations they had, all who had been guilty of Defection were not punished, the Idolater deserved Death by God's Law: I found also, that in these Reformations, which came not all the Length that could have been wished, and might have been expected; yet Old Testament Believers joined in Communion with the Church even in such a Case.

I came again to consider the Church, when Christ our great Pattern and Example came into the World, I found a great many Things wrong at that Time, they taught for Doctrine, the Commandments of Men, were more fond of their unwritten Traditions, than they were of the Divine Law; their Teachers very formal and corrupt, and the Church very much subject to a Heathen Magistrate, who had too great Influence, in changing the *High Priest Hood*, from one to another: Yet for all this our Lord Christ, the true Prophet, owned her for a true Church, though many Things were wrong, and spoke honourably of that Church, when he told the *Woman of Samaria*, *We know what we worship, for Salvation is of the Jews*: Yea he himself, joined in Communion with her, as did *Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna*, who were eminent Believers,

Believers, yea, our Lord exhorted others to join in Communion with her, as in the xxiii of *Matthew*; from all which I concluded, that it was my unquestionable Duty, to join in Communion with the Church of Scotland, tho' our Covenants were not renewed, seeing she had all the Essentials of a true Church, her Doctrine pure and uncorrupt, her Government, Discipline and Worship, according to the Word of God, and the Sacraments administered according to the Pattern shewen in the Mount, seeing she had appointed also a national Fast, as the Jews did of old, after their Return from their Captivity, to bewail all the Defections that all Ranks had been guilty of under *Prelacy*; so that in a national Way, High and Low, had Occasion to condemn themselves, for trampling on God's holy Laws, yea for despising the Oath and breaking the Covenant, after we had lifted up our Hand to the most High. As such like Considerations as these, cleared up my Way in joining in Communion with this Church since the Revolution; so I have ever since loved the Habitation of his House, the Place where his Honour dwells, and do adore his holy Name, that ever he gave me counsel, for I must own to his Praise, that he has helped me to draw Water out of these Wells of Salvation: I with great Joy, and has frequently satisfied me with the Fattness of his House, even of his Holy Place, and has frequently made all his Garments, all his Ordinances, smell to me of *Gloes*, *Myrrh* and *Cassia*, and to this Day makes me joyful, when it is said unto us, *Let us go up to the House of the Lord*; and whilst I live shall ever pray for the Peace of *Jerusalem*, and for my Friends and Brethrens sake, and for the House of the Lord, and for my own Sake and Posterity too, I will only seek her Good, and still shall wish that Peace be within her Walls and Prosperity within her Palaces, and that a Seed may be raised up here in this Church, and else where, that will do him Service, while Sun and Moon do endure.

After this, sometime my Wife finding her self with Child, acquainted me therewith, and the Lord bore it in on my Mind, that my Wife would be in eminent Danger before she were delivered, and that the child would die; in prayer and out of prayer, by Night and Day this haunted me, I kept self, from my Wife as long as I could, but at length was obliged to let her know it; when she told me she was with child

child, even before the Time of Life, I reckoned it my Duty to be concerned, that God would cloath with Skin and Flesh, and fence with Bones and Sinews, and that he would in due Time grant Life and Favour: I thought it Duty, I say to my desire earnestly, that God would write all its Members in his Book, and shew Kindness in the Forming of that Piece of his Workmanship, whilst it was in the Womb, as in the lowestmost Parts of the Earth, far from, and out of the Reach of Humane Eyes or Hands; but my Impression still continuing that it should have Life; but soon loose it. I desired my Wife to let me know when she quickned, which accordingly she did, and then I prayed more directly for the Fruit of the Womb, and gave it away to God by the Bond of that everlasting Covenant, which I had taken for myself and all mine. I thus continued my concern for it, never begging Life, or that it should come living out of the Womb, I was so perswaded that it would not be granted, that I only cried for everlasting Salvation to it, and in doing so was much enlarged, and had near Access to God; I was still under the Impression, that my Wife's Life would be in the greatest hazard, before she was delivered of the child; and accordingly within ten Days of her Reckoning, she took a violent Head Fever, and in the fifth Day of her Fever, her Pains came on her, and was delivered of a dead child, the child was living till about an Hour before the Delivery; my Wife had such a complication of dangerous Troubles, that her Life was given over by all Sorts, and those of good Skill; this they kept quiet a little from me, till one Day I was conveying our Ministers home, Doctor ^{gre} ^{the} in he had been seeing my wife, he was much skilled in the Study of *Physick*, having made it his Study in the Times of our late Trouble; I asked him, what he thought of her; he told me, it was proper now to be free with me, and he behoved to let me know, That no Life could be expected for her, on which I returned home, and went to Prayer, and continued for the most Part in Prayer, every now and then, for the Space of fourty eight Hours. I still came in after Prayer to see how she was, but minded no other Thing; but how to get near to God for her Salvation in the last of the fourty eight Hours: I got such Manifestations of God, such intimate communion with him, such perswasions

Duty of her Salvation, that I had such an uncommon
 fresh, Gale of the Spirit, that I came from the Duty and my coun-
 tenance no more sad; I came in to enquire, as before, how
 to my Wife was, and when she saw me, she took me by the
 hand, and asked what that meant which she saw in my
 Countenance? she said, She feared that People would mis-
 take me, considering she was so low, to behold such an un-
 usual Joy sparkling as it were in every Part of my Face. I
 told her what Access I had to God, in wrestling for her Sal-
 vation, and that the inward Joy I felt could not be con-
 tained, but behoved to break out; for the Light of God's
 Countenance was the Health and Shining of mine. I told
 her, *The Vision seemed to be for an appointed Time, but it*
would speak, and tho' it should tarry, I would wait for it. For
 eight Days after this manifestation, which I got of God, in
 the Mount of Prayer and Meditation, it was remarked, that
 an uncommon Lustre appeared in my Countenance, in the
 Eyes even of those, who knew not what was the Occasion
 of it. After this my Wife was spared with me, and the
 Desire of my Eyes was not taken away, by this threatened
 Stroke; and all who knew the dangerous Case she was in,
 could not but cry out on her Recovery, *Behold, what has*
God wrought! It was indeed the doing of the Lord, and mar-
velous in the Eyes of all. And good Cause had I to cry out,
The right Hand of Jehovah does ever valiantly; and what shall
I render to the Lord, who spared with me one that had been
my sweet Companion, in the most of my Tribulations, and
the Wife of my Youth? yea, my great Support and Comfort
in the House of my Pilgrimage. For this I will Sacrifice
 the Sacrifice of Thanksgiving, to that God, who not only
 provided her, *as an help meet for me,* but has for forty seven
 Years made her remarkably so. I acknowledge, I got her
 as the Fruit of many Prayers, and will make him my Song,
 even *Jehovah*, who made the Match, and has made it so
 comfortable, and so lasting.

Not long after this, it pleased the Lord to afflict me with
 an universal Cruel, which had broke out in many Parts of
 my Body, and taken my right Hand off the Joint; so that
 I had no Power of it, and was laid aside from all Work. I
 consulted a Physician, of the best Skill in our Country, who
 told me, he could not do me any Service, if it were not to
 apply some Plaisters to the Wounds, to ease my Pain; and

advised me, not to trouble my self with *Physicians*; for I would find them all *Physicians of no Value*. Having continued under this Trouble, for two Years, I found an Inclination to go to *Moffat*; tho' my Circumstances were so low at the Time, I knew not well how to get there; but having asked Counsel of the Lord, I said, I would go, and make Use of the Water in Faith, as a Mean appointed, and frequently made useful by God, and I would intirely depend on God, for making it useful to me; and have all my Expectation from him, who works by Means, without Means, and contrary to Means, as seemeth good in his sight. Accordingly I went, and in a close Dependence on God, did drink of the Water, and washed my Wounds therewith, for the space of forty and eight Hours, at proper Seasons; and the Lord by this brought my Hand back to the Joint, and made it strong as aforetime; so that I came Home with Joy, and was able to go about my Work. I went three Summers, and stayed about six Days every Time at *Moffat*; and as my Hand was restored to its Place and Strength, the first Time I went, so the following Seasons I was perfectly recovered, and all my Sores dried up, and my Wounds healed, and I restored to a sound and healthy Constitution. Whilest I was under the Trouble, and my Sores running, God helped me to great Submission and Patience: I used to hold up my Arms, and look on my running Sores, with as much Joy as ever the Bride rejoiced in her Attire, and used to call my Sores, *The Bracelets wherewith God had adorned me*. I took my Trouble so out of God's Hand, who had done much for me, and had promised to do much more, that all he did to me, and with me, appeared to me as Marks of his Favour, Notice and Regard.

A little before my above said Trouble, when I came back from my long Captivity, (as God had brought back *Zion's* Captivity, so, at the same Time, he brought back mine; for with *Zion* I embarked, and with *Zion* I stood and fell) I say, After my coming to Peace and Liberty, I took a Piece of Ground in Tack; for Husbandry was my occupation: And seeing God was again suffering his People, and me among others, to dwell under our own Vine and Fig tree, and none to make us afraid; I found, I was not used with Buying and Selling; and therefore could not improve the Blessing of Peace and Liberty; whereupon I set apart some Time to

ask Counsel of the Lord, and went to my own Hill, where frequently the Lord has met with me; there I begged of God, That he who taught the Husband-man Discretion, would teach me to order all my Affairs with Discretion to the end; and I was made to remark ever since, that whereas before this time of Prayer, a great many had outwitted me in buying and selling, and were like to carry off the little that I had in a World; yet, after Counsel sought of God in this Matter, I was, either in Providence, kept from having much Business with the Crafty, or helped to a holy and just Caution in the Business of Trade, that to this Day the Lord has helped, and kept me from the Paths of the Destroyer, of the unjust, fraudulent and violent Man.

After this, I was one Day taking some Broth, and a little Bone went over with the Broth; by the endeavouring to get it up, it got into the Wind-pipe, and went down by Degrees, as far as it had Passage; it continued immoveable for fourteen Years, and three Quarters; for six Years I was able to go about my Work, tho' weakly; but for the other eight and three Quarters, I could do nothing: This threw me into a Decay; for it occasioned a great Cough, Drouth and Spitting, and none thought I could recover; yet, at the End of the above said Space, I was taking a Drink of Water, and my Cough coming on at the Time, occasioned my Vomiting the same, and, with that Stress and Vomiting, the Bone came away; after it had lodged within me fourteen Years and three Quarters, as above. The Bone, when it came away, was in Bigness and Shape, like the Half of an ordinary Hazel nut-shell. All the Time I was under this Trouble, I was helped to great Patience and Submission, and abundantly satisfied to die by it. The Lord, the whole Time it continued, made me cheerfully requiesce in his Dispensation, without Murmuring or Repining; and since my Deliverance from it, tho' my Body, considering my Age, and Troubles I went through, be not so strong as formerly, yet I have enjoyed a tolerable Measure of Health ever since which is the Space of eighteen Years. *O how wonderful are his Judgments! and Ways past finding out. He alone doth Wonders, he wounds and he heals, he kills and he makes alive.*

In the Time, when I had the above mentioned Bone for my Trouble, I had Occasion to go see the worthy Lady *Castle-stewart*, my old Acquaintance: and when I was there,

I was seized with a Cough, and for three Days fixed to my Bed with it: On one of these Days, as I lay looking about me, I was suddenly impress'd, that *Mistress Rodger*, the Minister's Wife at *Gauston*, was in Child-bearing Pains, and that both the Mother and the Child were in the utmost Danger; upon this I cry'd earnestly to God, to spare the Mother and the Child, and was helped to plead this with great Concern; and I was perswaded, God would preserve both. When I had done, I wrote down the Time when this happened, the Year, Month, Day and Time of the Day. When I saw her afterwards, I shew'd it to her, I mean *Mistress Rodger*, who owned, that she was in Travail, and she and the Child in eminent Danger, the Day and Time of the Day, wherein I was made to pray for her; tho' I was when I did pray for her, about fifty Miles Distance from her, and knew nothing of the Time of her Reckoning. Adored, be his Name, for as I have read and heard, so have I seen, *That the Secret of the Lord is with them that fear him.*

Much about the same Time, our Minister in *Daily*, his Wife and a Son were in great bodily Trouble, all at the same Time, and confin'd each of them to a Bed in the same Room; as many went to shew their Concern for them, and sit up with them; so I went one Day, and sat up all Night, and my Eyes and Ears very much affected my Heart; whereupon I resolv'd, were I at Home again, I would set apart a Day, to wrestle with God for the distressed; and thus testify my Sympathy with them. Accordingly, when I came Home, I set apart a Day for Prayer, and earnestly begged of God, that he would spare them; I got no Satisfaction that Day, wherefore I spent a second Day the same Way, and yet knew not the Lord's Mind concerning them; so that I set a third Day apart for the same Purpose; and then the Lord assur'd me, that the Minister *Mr. Crawford* and his Wife should recover, but that the Son should not; but should get what was far better, the everlasting Salvation of his Soul. Upon this I was fully perswaded, that all would be as God had assur'd, and thought it proper to go and tell *Mr. Crawford* and his Wife this for their Encouragement: Accordingly I went and told them, That both of them should recover, and their Son never would; but should be happy for evermore: And so it came to pass, the parents recovered to Health, and the Child pined away, till he died, but gave full

full Satisfaction to all, that he died in the Lord. And now, Glory to God, who gave me many Errands to the Throne of Grace; for by this he testified his Love to my poor Soul, in that he ever kept me about his bountiful Hand.

After this I was pained much, with a Stitch in my left Shoulder; so that for 3 Weeks I was not able to follow my Work; for I could not lift it up, or stretch it out, but hold it on my Breast, like an Arm broken or out of Joint; on which I came over to *Kirkoswald*, where I frequently came to pray and meditate, and went into the Church, which was the Place where Prayer was wont to be made, when I was in that Part.

As I was praying, I forgot to put up a Request about my Arm, being very much enlarged as to other Things, till I was just going to close and end the Duty; and then it was strongly impress'd on my Mind, that I should put up a Petition for the Recovery of my Arm, and it should be granted; on which I beg'd of God to remove my Pain, and allow me the use of my Arm, for Harvest was now drawing on, and I no sooner desired the Favour, then I was perswaded that it was granted: Whereupon after I arose from Duty I put it to the Tryal, and stretched out my Arm, and it was as well and strong as ever, and has continued so ever since; this was surely done by the same Power and Goodness, which long ago healed the withered Hand.

There were some Things which I should have mentioned before, that now I shall give an Account of.

In our Days of fiery Trial and Persecution before the Revolution, I fell into a great Fever, and lay in a Cot-house of my Father's; and when I had lain 14 Days I got an Account, that there was to be a strict Search made by the Enemy for such as I was; on which the fifteenth Day I rose up in the Rage of the Fever, and went on Foot to *Castle Stewart*, which was about 20 Miles from the Place where I was lying; my Wife staid in the Family at that Time, and none but the Lady and some few knew I was there; it was not fit the Laird should know of it, least he had been brought to his Oath, and forfeited upon my Account. When I went there I lay down, as I came away, in the Rage of the Fever, but Strangers coming to the House, I was obliged to leave the Room, to make way for them, and was put in a little Closet above the Laird's

room; when I was laid in there, being in great Sickness I moaned much; and it seems, pretty loud; for my Wife, being in the Laird's Chamber heard me, and running up to me, told me, *I behoved to give over moaning, otherwise the Laird would hear, and certainly enquire about me*; I thought it hard not to be allowed to moan, when my trouble was so great; however considering the Danger it might expose, both the Family and my self to, I beg'd of God to keep me from it; and no sooner did entreat the Favour, but the Lord granted it; and if he had not done it, I could no more of my self stop it, then I could command of the rage of the Fever.

A little after the Revolution, I being at *Craigdarroch*, was looking out of a Window, and saw *Craigdarroch* standing without; I no sooner saw his Face, then I was impress'd with his Death; yea, assured as he was now going to his Regiment, he should never return; the following Day he set off for the Regiment, which lay about *Edinburgh*; and in Prayer and out of Prayer, I was perswaded he should never see his Family again: This I told to my Wife and the Lady's Gentlewoman, I got them to promise never to speak of it, till the Truth of this Perswasion should appear; accordingly very soon after he was kill'd at *Killicrankie* and never returned; after the Battle it was reported, that he was taken Prisoner, and carried off by the Highlanders; I hearing this went to Prayer about it, and was assured he was dead: After which I told the Lady, that she had better lay her Account to hear of *Craigdarroch's* Death, than vainly imagine he was taken Prisoner; for I was certain he was dead. A little after this Lady *Craigdarroch* got several Letters assuring her that *Craigdarroch* was taken prisoner and still alive; she shewed me three of them, and said, *What do you think of your self now; for here are Three Letters from Persons of Note, confirming the Report we had of Craigdarroch's being Prisoner.* I told, *Write to her who would that her Husband was alive, I assured her of the contrary*; which, poor Lady, she soon found to be true.

About the same Time, Three of *Craigdarroch's* Children took the small Pox; whenever I went in to see them, and looked on the 2d Son, I was impress'd he would die; and this haunted me both in Prayer for him, and when ever I looked on him, so firmly was I perswaded of it, that I told

the Lady and my Wife, that the Child would die; the Lady said, she could not observe the least Symptom or Evidence of it, I assured her she would find it so, and so it fell out, for that same Child died by the small Pox, and the other two recovered.

A little before the Revolution, I had a great Desire to be acquainted with one *Nicholas Dalrymple*, an experienced Christian, who lived about six miles from *Craigdarroch* in the Parish of the *Keir*. I entreated my Comrade, who was acquainted with her, to go along with me; when we came to her House and had discoursed some Time, I retired to the Fields for secret Prayer about Midnight; when I went to pray I was much strained, and could not get one Request, but, *Lord pity, Lord help*; this I came over frequently; at length the Terror of Satan fell on me in a high Degree; and all I could say even then, was, *Lord help*; I continued in the Duty for some Time notwithstanding of this Terror; at length I got up to my Feet, and the Terror still increased; then the Enemy took me by the Arm pits, and seemed to lift me up by the Arms; I saw a Loch just before me, and I concluded he designed to drown me there by force; and had he got leave to do so, it might have brought a great Reproach upon Religion; but as I had frequently in my straitned Case, and under this Terror cried to the Lord for help; so I may say my God helped me, & gave not the Enemy Power over me; however I came in, and told the Christian Woman and my Comrade, what the Enemy had done; and my Comrade asked, *If I would go out with him and pray before we went to Bed*; I agreed to it; he asked, *If we should go to the Place where I had been before*; I told him, *I knew no Interest the Devil had in that Place more than another*; on which we came to the Place, but were no sooner at it, than the Terrors of Satan fell upon us both, and each of us strove to hide it from another; at length I told my Comrade that the Enemy was nigh, or to this Purpose; he answered, he found that, but he had not a mind to mention it; the Lord however helped us to begin spiritual Discourses, and to speak of the Perfections of God, and Love in Christ; and the Enemy troubled us no more. We went to Prayer, and the Lord very much enlarged me, and was kind in Spite of the Enemy.

Some Time after the Revolution, a Boy about twelve Years

Years of Age in the Neighbourhood, was frequently tempted by *Satan*, to sell his Interest in Christ. The Boy abhorred the Proposal, but was still haunted with it, and that for a considerable Time; it troubled him so much, that his Relations feared he might lose the Exercise of his Reason; they sent one over with him to me, I was told his Case before. When he came he burst out into Tears, because of the *Enemy*. I took him into the Barn and prayed, that God would free him from the *Enemy*, and made him pray likewise; and after some Discourse, I prayed again, and after me the Boy; and the Lord rebuked *Satan*, that he never troubled him more. I had Occasion to see him after he had been some Time Abroad, and he told me, That the *Enemy* had never got Leave to assault him, as he had done; and never perplexed him since we had prayed together.

Some Time after this, my Son *John* was Servant with Mr. *Adam* in *Kirkoswald*, and took a great Swelling in both his Legs, which came to such a Pitch, that he was obliged to quitte his Work, and come Home to me for a Time: When he came I was filled with Compassion towards him, to see him in such Distress; on which I went and prayed to God, the great Physician of Soul and Body, That he would condescend to direct to proper Means for his Recovery, and that he would bless the Means, and heal my Son: After Prayer it was suggested to me, and imprest on my Spirit, to send for some Sea-water, and wash his Legs therewith; I did so immediately, and with once bathing them therewith, he was as well next Morning as ever, and continues so till this Day; for God sent his powerful Word and healed him.

Much about that Time, I had a Horse, which was seized with an extraordinary Distemper, frightful to look on; all that could be applied for the removing of it was to no Purpose, but still increased the more; whereupon I humbly begged of God, That he, who was the Preserver both of *Man and Beast*, would direct me to some proper Means for his Preservation, that I might not lose him, and that he would make it useful; immediately after I was standing without with the Horse, a Stranger came past, who asked, what ailed him? I told him; he directed me, by the good Providence of God, to what would cure him; I immediately made the Application; for the Mean prescribed was easily obtained, and no sooner did, but he was recovered from his

Trouble

Trouble. This, dear Children, I record, That you may make Errands to the Throne of Grace, even on the Account of your Beasts, and acknowledge him in all your Ways, and he will direct your Steps.

Much about the same Time, a Woman of my Acquaintance, being under the Power of a Spirit, of Discontent, to that Degree, that she ran from her Family, with a firm Resolution never to return: Her Husband and Daughters pursued after her, not knowing to what desperate Courses Satan might drive her. When they got her back, she would not enter the Dwelling-house, but stayed in an Out-chamber in great Discontent. As I came from the Church on Sabbath, I happened by the good Hand of God upon me, by the way to meditate on a Subject that suited her Case, as I was passing the House; it was born in upon me to go visit her, and drop something suitable to her Temptation; because a Candle was not lighted to put under a Bushel, and seeing the Lord had shewn me the Evil and Danger of a discontented Spirit it was represented to me as my unquestionable Duty, to help if I could the poor Woman under her Trouble: On this I went in, and finding her Husband and Daughters about her in the Chamber, I discoursed for some Time as the Lord enabled me, in Order to rescue her from her bad Frame, and afterwards prayed with them, and for them, and was much enlarged in the Duty; helped to beg God would break the Power of the Temptation, and accordingly I was made to remark, that I never after could see with her the least Discontent with her Lot, or ever hear of her falling again under the Power of the Temptation.

I forgot to tell you, That in the Time of the Highland Host before Bothwell, when we had no open Vision, honest Ministers being in Danger of their Lives, and many of them banished the Country, I had Occasion to hear Mr. William Lamb, preaching on the Hill of Drumnilly, about two Miles from the Bar, and sitting with my Face to the South, I thought I saw as it were the Heavens opened, and beheld the Glory of God shining bright in the Face of Jesus Christ, I saw such a wonderful Display of all the divine Perfections in their dazzling Splendor, that I not only was made in a ravishing Way, to adore him for redeeming Love, but for all that undeserved Goodness which he bestows on the very Wicked, I was made to see somewhat of the excellent Glory in every Creature. I set my Eyes

Eyes upon; such a Manifestation or rather Vision of God, did I never meet with in the Dispensation of the Word, save one very like it on the Munday of a Communion at Stratton, and it may be, must not expect till I be allowed to see him Face to Face, and know even as I am known; tho' I must own, he has frequently satisfied me with the Fatness of his House, and let me feel his Power and see his Glory in all his Ordinances; yet I never met with any Thing that came up to the foresaid Manifestations; where I might truly say, I was sick of Love, and got as much of the New wine, which goes down sweetly, as I was well able to bear; and I must own, that what I met with on Drumilly Hill before Bothwel Engagement, did wonderfully confirm me in the Faith and remarkably prepare me for continuing with Christ in his Temptations, and keep me from thirsting after Times Things, when he led me through the Desert.

I shall only add one Thing more which is this, that having come to Kirkoswald on a certain Time, as frequently I did, to spend a Day in the Church in Prayer and Meditation: When I was at Prayer in the Session-house early in the Morning, I heard a mighty Noise at the Church-door, as of one knocking in great Haile, I fancying that some sad Thing had fallen out in the Minister's Family, because they knew what I was about; and never used to call for me till I came in at Night: This made me rise from Prayer, and go to the Door with speed; but found no Person there; least it might have been a Dog, I searched every Seat in the Church, both below and in the common Loft, and found nothing, wherefore I returned to Prayer again, and in the Time of it, there was a great Noise in the Dead-Chest or Coffin which was hard by me, I then understood it was Satan; but was not at all suffered to fall under his Terror, I continued in the Duty for a considerable time, my Face was toward the Coffin in which the Noise was, when I rose up from Prayer, I went and look'd into the Coffin and saw nothing there, and knowing that the Enemy wanted to fright me from my Duty, I sat down to read and meditate; no sooner was I begun, then the Enemy made a Noise on the Loft just above, and knocked as if one were calling another up, on which I looked up to him, or towards the Place where he seemed to be, and assured the Enemy, he should not make me search after him any more: The Lord whom I served, did rebuke him that he troubled

me no more, and I left not the Place or my Duty, till my ordinary Time. That which the *Tempter* seemed to have in View, was to discourage me from coming to that Place for Prayer and Meditation, for my Conveniency was not great at home, and to be at some Distance from the Hurry and Noise of the World, I chose to come to *Kirkoswald*, being intimately acquainted with Mr. *Adams* the Minister, that so I might serve the Lord without Distraction; it was my Ordinary, to set a Part one Day in the Month for *Fasting* and *Humiliation*, *Prayer* and *Meditation*, and found great Quiet for it in the Church of *Kirkoswald*. I staid in the Minister's, when I was at that Place, and went into the Church in the Morning about Sun-rising, and came not out till Sun-setting in the longest Summer Day; and in Case Matters went not well with me the First Day, I usually spent the Second, and sometimes the Third Day in the foresaid Duties, and found this a great Mean of holding my Soul in Life: then I could say, *O how love I thy Law, it is my Meditation all the Day*, and it was ever with me, and I rejoiced when I found his Word. *as one that findeth great Spoil*, and could say, *that I esteemed the Words of his Mouth, more than my necessary Food*. Now Satan knowing all this, thought to *bath me from the Place where I had best Retirement, but my God helped me*.

Having shewn you dear Children, some of the Exercises of Soul I have been under, and some of the remarkable Providences and returns of Prayer I have met with: I shall now lay before you some Meditations, which were both refreshing and comforting to my Soul, and I lay them before you to recommend to you, the too much neglected Duty of Meditation, and in Order to commend glorious Christ, and a Life of Faith, to your never dying Souls.

The First Meditation I shall give you an Account of, is, What I found useful to me, on the ix. of the *Acts* 22. proving that this is very Christ. I considered how it is proven, That the Lord Jesus is the very *Messiah* and great Saviour and what Reasons might be given, why such an important Truth should be so fully proven as this has been: I find that Jesus is the very Christ, is clearly proven from the following Particulars.

1st. To him gave all the Prophets witness, *Acts* x. 43. They exactly described him long before he came into the World,

at the Seed of the Woman that should bruiſe the Head of the Serpent, as the Prophet whom the Lord ſhould raiſe up from among his People, like unto Moſes; as the Shiloh to whom the Gathering of the people ſhould be, when at his coming, the Scepter ſhould depart from Judah, and the Lawgiver from between his Feet: As the Child whom the Virgin ſhould conceive, whoſe Name ſhould be Immanuel; yea, they told where he ſhould be born, and of what Tribe and Family, and the Sufferings he ſhould undergo, and the Time when this *Meſſiah* ſhould come and be cut off; yea they foretold, how remarkably the Gentiles ſhould believe in his Name, ſo that to him, gave all the prophets witness.

2dly, It is evident, that the *Jewiſh Nation* was expecting a *Meſſiah* about the Time, the very Time when *Chriſt* was born; and *Herod* ſeemed to be fully perſwaded of it, when he had enquire where he ſhould be born, and they told him, that it ſhould be in *Bethlehem according to Scripture*, where we know he was born; and *Herod* and thoſe about him were ſo convinced that he was come into the World, that he ſlew many Children, expecting to have cut him off, who had been the Expectation of the *Jews*. The prophets had teſtified ſo diſtinctly concerning the *Meſſiah*, that the *Jews* had no Difficulty in underſtanding that he was come, whom the prophets ſo exactly deſcribed.

3dly, That *Jeſus* was the true *Meſſiah*, was teſtified by all ſorts of Witneſſes, good Angels witneſſed of him, when he was to be conceived, when he was born, when he roſe from the Dead, and when he aſcended up into Heaven, as you may read in the *New Teſtament*. God alſo bore Teſtimony to him by a Voice from Heaven at ſeveral Times, that he was his only begotten Son, and the great prophet whom he enjoins all to hear. He alſo had the Teſtimony of his very Enemies; yea the Devils were forced to own his being the very *Chriſt*, and he wanted not the Teſtimony of many Friends and Followers.

4thly, When *Chriſt* entered upon his publick Miniſtry, he aſſerted, that he was the promiſed *Meſſiah*, and that he had the great Qualifications and Characters which were foretold of the *Meſſiah*, for when he entered into the *Synagogue*: He declares that the Spirit of the Lord was upon him, and that the Scripture which he read to them was fulfilled in him

and that he was the Son of God and promised *Messiah*, he frequently maintained before his greatest Enemies.

5thly, When he called himself the Son of God and *Messiah*, he fully proved it by many Miracles which he wrought: so that his many great and mighty Works bore Witness of him, and the *Jews* expected, that when the *Messiah* should come, he would work Miracles. Now it is sufficiently and fully proven by our Lord's Miracles that he was the Son of God, and the Miracles he wrought were many, were openly done before many Enemies, and fully proved, that he and his Doctrine were of God; God would never have lent his Power to an Impostor to do such Things; and this shews that he was the true Christ.

6thly, The Doctrine he delivered to the World, is every Way worthy of God, and exactly calculate, to make People that obey it happy in Time, and through Eternity.

7thly, Our Lord Jesus prophesied of, and foretold many Things which came exactly to pass, as his Death and Resurrection, the preaching of the Gospel through the World, and the Destruction of the Temple, and his sending down the Spirit from on high, and that he would be with his Servants to the End of the World; and it is evident, that all these have had an exact Accomplishment, and to this Day he is yet with his Servants in the Dispensation of the Word and Sacraments; and all this shews that he is the very Christ, the great Prophet that was promised to the World.

8thly, It is proven, that Jesus is the very Christ, by his Resurrection from the Dead, by this he was declared to be the Son of God with Power, tho' his Enemies watched the Sepulchre, and had sealed the Stone, yet it was not possible, that the holy One should see Corruption, therefore as he died for his Peoples Offences, so he rose for their Justification, and when he arose he appeared to many Witnesses, and at different Times, and to witnesses that were well acquainted with him in his Life, and that conversed with him forty Days after his Resurrection; they were witnesses that could not be deceived themselves, nor had they any the least Temptation to deceive others; they endured the greatest sufferings; yea Death, the most cruel Death, for preaching and adhering to the Doctrine of the Resurrection, therefore as 'tis fully proven by many honest and credible Witnesses, that Christ rose from the dead, as he had foretold; so this

his Resurrection proves, *That he was the very Christ*; for God would never have given his Almighty Power to raise up an Impostor.

9thly, As Jesus rose again, so he ascended up into Heaven, and was received to the greatest Dignity, Power & Glory at the right Hand of the Majesty on high, and thence poured down his Spirit upon his Apostles and Disciples, in such an extraordinary Manner and Measure, that they were enabled to speak all sorts of Languages, tho' they were but mean Fisher-men, and had not the Learning of these Times; and this prepared them excellently for going through the nations of the World, and preaching the glad Tidings of Salvation to the poor Heathen; and this proves him to be Christ.

10thly, The Lord Jesus enabled his Apostles and Disciples, to work Miracles in his Name; and that frequently & openly; and this fully proves that he is the Son of God, the true Messiah; yea, on whomsoever they laid their Hands, they gave them this Power of working Miracles in the Name of Christ their Lord.

In the 11th Place, As Jesus promised to be with his Disciples, in carrying the Gospel through the World; so he was as good as his Word, and enabled 12 poor Fishermen, to convert the World to the Christian Faith; and that in Opposition to all that was done against them by Jew & Gentile; and this proves that the Doctrine they carried was from God; and that the Founder of Christianity was the very Christ and Saviour of the World; and no other Reason can be given why the Gates of Hell have not been able to prevail against the Church of Christ to this very Day, so as to raze it quite to the Foundation, but this, That he whose Name is Jesus, is the little Stone cut out of the Mount, without Hands, and is the Stone, the tryed Stone; the precious Corner Stone, which God laid in Zion for a Foundation; and tho' the Builders in Israel rejected him, yet is he made the Head Stone of the Corner, and they who believe on him, shall never be ashamed.

In the 11th Place, 'tis sufficiently proven to every serious Believer, that Jesus is the very Christ and Son of God, in their sweet Experience.

1st, They feel his Word to be a Word of Power to their Souls, in their reading, hearing, and meditating on it to this very Day; they find the Power of God frequently ac-

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comparing the Dispensation of the Word, convincing, converting, sanctifying, Comforting, directing and building up their Souls in the most holy faith; they find the word of Christ enabling them to walk in ways pleasing to, and worthy of God, and in ways best for themselves, and the Society they are Members of; yea, they find in their Experience, that the way wherein Christ has bid his followers go, is a way of Safety, Pleasantness and Peace; and this shews to them that Christ is the Power of God, and the wisdom of God; and what he has given himself out to be, even the Son of God.

2dly, The People of God in their experience, know less or more that God is the Hearer of Prayer, and the Prayers he hears are put up in the Name of Christ, depending only on his Merits and intercession for Acceptance; and on his Spirit for Assistance to pray; and this sufficiently confirms them in the sure Belief of Jesus being the very Christ; yea they not only believe that he is the only Saviour, but GOD equal with the Father; and this I firmly believe, that the Lord Jesus Christ is the eternal Son of God, and God equal with the Father, the same in Substance, and equal with him in Power and Glory, and the reason why I believe is, because it is expressly declared, that he created all things; and that by him all things to this Day consist; yea all the Perfections of God are ascribed to him, by which God distinguisheth himself from every creature; yea, the worship which God appoints for himself, is given to the eternal Son, and Men enjoined to honour the Son, as they honour the Father. On such Accounts as these I am perswaded that glorious Christ is God, and God equal with the father; and in this faith have I put up many Supplications in the Name of Christ; and must say, have been speedily answered, which I perswade my self God would never do, if his eternal Son were not God equal with him, as I believe; for he will not give his Glory to another, nor take it well that his worship be given to any Creature; when I firmly believe that Christ is God equal with the father; and in this faith beg favours from God, and God readily grants them; this, to me, is a Testimony from God Himself, that His Son is equal to Him, and lays me under the greatest Obligation to continue firm in this Belief: Therefore, dear children, be stedfast in the faith, not only of this, *That Jesus is the true Christ, and that his Doctrine is from God*: But O be *stedfast and unmoveable in this*

this great Article of our faith, *That there are Three Persons in the Godhead, the Father, Son and Holy Ghost; and that these Three are one God, the same in substance, and equal in Power and Glory: And O! study to know God, as the Hearer of the Prayers put up in the Name of Christ; and this may fully satisfy you, that Jesus is the very Christ, the true and eternal God; for you may be assured, God would never encourage any to put up Requests to him in the Name of an Impostor and Deceiver.*

A third Experience, which satisfies Believers, That Jesus is the true Christ, is this. Whenever they are convinced of their Sin, and Guilt stares them in the Face; there is nothing in Heaven or Earth that can give them Ease, till they get, as it were, their Sins nailed to the Cross of Christ: And this I have frequently found in my Experience; and, having washed in the fountain of Christs Blood, I have found Joy and Peace in believing; and this satisfieth me, that Jesus is the very Christ.

A fourth Experience is this, That glorious Christ, according to his Promise, to this very Time, does manifest himself to some, otherwise than he does to the World; and this I have found, when he has drawn by the Vail, and shewen me all the Perfections of God, shining bright in the Face of Jesus; so as I have been made to call him, The Power of God, and the Wisdom of God; and have found these Displays of his Glory always inclining me, to live the more so, as to deny all Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World; and to study to have a Conscience void of Offence toward God, and toward Man. Yea, by these Manifestations have I been encouraged, to continue with him in his Tentations; and with Chearfulness, take up his Cross and follow him, through all Discouragements, and have found his Consolations so sensible and strong, so supporting and rejoicing under the sorest Affliction, that it proves to me, that Jesus, whose Name is like Ointment poured forth, to me is indeed the true Christ; tho' Strangers intermedle not with this Joy.

In the last Place, If Jesus were not the true Christ, these Absurdities would necessarily follow.

First, That all the Miracles wrought by him, and in his Name, were wrought by the Power and Policy of Satan; but how absurd is this to imagine, that the Devil would

work

work Miracles, to confirm a Doctrine so opposite to, and destructive of his Kingdom of Darknes ?

2dly. That God had bestowed his incommunicable Perfections upon an Impostor, to make him capable of deceiving the World, which would be the grossest Blasphemy to alledge. Therefore it is sufficiently proven, That Jesus is the true Christ.

The Reasons why this is so fully proven seem to be, *first*, Because, this true Christ is God as well as Man ; and this being a great Mystery, it is the more fully confirmed by God: *Great is the Mystery of Godliness, God manifested in the Flesh!* therefore was it so necessary, that he should be justified by the Spirit, in the working of Miracles, accomplishing Predictions, carrying the Gospel thro' the World, and doing Good to Souls thereby.

2dly. It was fit that this should be so well proven, because of the great Superstructure that was to be built thereon ; for, *On this Rock, Christ being the true Messiah and Son of God, has he built his Church, and the Gates of Hell shall not prevail against it.*

3dly. It is sufficiently proven, because of the great Opposition that should be made against it ; this was early and strongly opposed from the Beginning, and the Spirit of Error did soon appear, as *Peter declares, 2 Epist. 2 Chap, 1. But there were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bringing upon themselves swift Destruction.* And this Spirit of Error is now coming in like a Flood, and the Dragon spewing out of his Mouth many Heresies, to drown the Woman and the Man Child ; but the Spirit of Truth has lift up a Standard against Error hitherto, and will yet do it ; for tho' many are now making War with the Lamb, yet the Lamb shall overcome them ; for *he is King of Kings, and Lord of Lords ;* and they that are, and will be with him, and will earnestly contend for him, *are called chosen and faithful.*

Now, dear Children, seeing God has sufficiently proven, That Jesus is the true Christ ; and that his Doctrine is from God ; and be the promised *Messiah*, and great Saviour of the World ; and seeing this is so fully proven, that we might believe, that Jesus is the Son of God, and that they who do not believe may be inexcusable: O will ye believe

God, to help you to believe all that is so clearly revealed concerning Christ; and see that ye fly to him for your *City of Refuge*. It is proven, That he is Christ; therefore venture your Souls on this Rock of Salvation; and O see that ye name the Name of Christ, so as to depart from Iniquity. O welcome the Anointed of the Father, as your *Prophet, Priest and King*; and every Day search the Scriptures, which testify of this Christ; and see ye live to him and study to know your Interest in him; and, if ye do his Will, ye shall know that his Doctrine is of God. Now as this Meditation, which the Lord helped me to, has been both many Times refreshing and establishing to my Soul, I wish the Lord make it so to you.

My dear Children, my Strength failing me, and my earthly House hastening to be dissolved, I shall not add any more of these Meditations, which have been very sweet to me, except in so far as they fall in with my last Advices to you; and which I shall give you, with dying Breath and Care, as follows.

First, Set apart some Time every Day for reading God's Word; read it with Observation, depending on God to make it useful to your Souls; compare Scripture with Scripture, as my custom was, and meditate therein both Day and Night; and see you study to think, speak and act according to the Law of Liberty, by which ye shall be judged.

2dly. Beg of God, to let you see your lost State by Nature, and Practice before it be too late.

3dly. Fly to the *City of Refuge* with all Speed, and close with Christ, as your *Prophet, Priest and King*, who came to seek and save them that were lost; for, *there is no other Name given under Heaven by which ye can be saved.*

4thly Learn to live by Faith, in all the various Acceptations, in which Faith is taken in the Word of God.

1. Believe that God is, and that he is a Rewarder of all these who diligently seek him, *Heb. 11. 8*

2. Believe all that is written in the Scripture, to be the Word of God, *Acts 24. 14.*

3. Believe all the Mysteries of the Christian Religion revealed by God, tho' at present ye cannot comprehend them, but in your dark and depraved State, are ready to cry out *How can these things be?*

5. Believe firmly, That God will, in due Time, fulfil his faithful

faithful Promise, tho' never so many Dispensations of Providence should seem to stand in the Way thereof, *Rom. 4. 18, 19, 20, 21.*

5. Live by Faith, so as to trust in God, as your all-sufficient Help, when all outward Help and Comforts are far out of Sight, *Hab. 3. 17.*

6. Live by Faith, so as to renew your choice of Christ daily, and rest on him alone for compleat Salvation, as made of God unto you Wisdom, Righteousness, Sanctification and Redemption, giving him Employment in all his Offices and Relations, *Joh. 1. 11, 12. Gal. 2. 20.*

7. Live by Faith, so as to depend on God's fatherly care, for Food to eat and Raiment to put on, *Luk 12. 22, to the 29 V.*

8. So live by Faith, as to be steadfast in the Faith, adhering closely to the fundamental Articles of the christian Religion, and the whole Doctrine of Christianity, in your several Stations, contending earnestly for the Faith, once delivered to the Saints, *Jude 3.*

My Meditation on this of Living by Faith, has been useful to my Soul, may it be so to yours.

Now, O live by Faith, dear children, for without it, it is impossible to please God, *Heb. 11. 6.* without it you must die in your sins, *Jo. 8. 24.* Without this, dark Dispensations of Providence will make you stagger at the Promise, and crie out with *Mary, Luke 1. 34. How can these things be?* Without Faith, all outward Help will fail you, *Acts 27. 20.* and it is only by Faith you can look on the Things not seen by the bodily Eye, even the things which are eternal, *1. Cor. 4. 18.*

5thly, I advise you to choose Affliction rather than Sin, and suffering when called thereto, rather than deny the Faith, or make a Shipwrack of a good Conscience, you know not what fiery Tryals you may yet meet with for Righteousness sake, tho' *Jerusalem* has been by *Zion's* God, made a quiet Habitation for near forty Years; yet we may say the Bellows are burnt, the Lead consumed in the Fire, and the Founder melteth in vain, for the Filthy are Filthy still, so that God may yet again set up his Furnace in *Zion*, and heat it seven Times more, till he purge away the Filth of the Daughters of *Zion*. Now dear Children, if the Lord of Hosts come as a *Refiners* Fire, and like *Fullers* Sope, who may abide the Day of his Coming, and who shall stand when

when he appeareth ; be stedfast and unmoveable, strong in the Faith, and quite yourselves like Men, be valiant for the Truth upon Earth, and the Truth shall make you free, depend on God, who gives not only to believe, but to suffer for his Name, and he will help you to continue with him in his Tentations ; thus shall ye have the Testimony of a good Conscience, which all your Adversaries shall not be able to rob you of ; and if ye suffer with him, ye shall also reign with him, and your light Affliction which will be but for a Moment, shall work for you a far more exceeding and eternal Weight of Glory,

I must own to his Praise and Glory, That God dealt well with my Soul, when he led me into the *Wilderness* ; and as I escaped the Sword of the *Enemy*, so I found *Grace* in the *Wilderness* ; yea, during my nine Years Suffering, I was much filled with Joy and Peace in Believing : I was made to take joyfully the spoiling of my Goods, and with Pleasure for his Name's Sake, wandered in *Deserts*, & in *Mountains*, in *Dens* and *Caves* of the Earth. I lay four Months in the coldest Season of the Year, in a Hay-stack in my Father's Garden, and a whole *February* in the open *Fields* not far from *Camrager*, and this I did without the least Prejudice from the Night Air ; one Night when lying in the *Fields* near the *Carrick Miln*, I was all covered with Snow in the Morning. Many Nights have I lain with Pleasure in the *Church-yard* of *Old Daily*, and made a Grave my Pillow ; frequently have I resorted to the *Old Walls*, above the *Glen* near to *Camrager*, and there sweetly rested : And as God was very kind by Night and Day to my Soul, so he preserved me from the Fear of *Satan*, the *Enemy* did not molest or affright me in my solitary Hiding Places ; Yea, the Lord assured me, that he had made for me a Covenant with all the Beasts of the Field, so that I was not afraid to sleep in those very Places where poisonous Creatures did most frequently resort, neither received I at any Time the least Prejudice from them, or any of the Beasts of the Field. All this dear Children is well known to your Mother, who was my comfortable Companion in many of my Tribulations ; and I acquaint you with them, that ye may be encouraged to follow the Lord fully, thro' good Report and bad Report, were it even as thro' the swellings of *Jordan*. I must own as I have mourned for *Zion*, in the Day of her Distress, so I have been comforted in

Jerusalem, and have sucked, and been satisfied with the Breasts of her Consolations, and much delighted with the Abundance of her Glory; and I can sincerely declare, that nothing so much reconciled my Heart to my Seventy three Years Pilgrimage thro' this Wilderness, as my Concern for Zion did; for my Witness is in Heaven, and my Record on High, that I could give him no Rest Day nor Night, till he would make Jerusalem a Praise in the Earth: And now when I am bidding an everlasting Adieu to every Thing below, it is the Grief of my Soul, to see Error and Profaneness, coming in upon Zion like a Flood; nevertheless this is my Comfort, That the Gates of Hell shall never prevail against her, and that it is not possible, that the Elect should be for ever deceived; all the Divine Perfections are engaged for the Church, purchased with Christ's Blood; and therefore I know he will arise, and have Mercy upon Zion, when the Time, the set Time to honour her is come; and into his Hands I commend her, into whose Hands I am soon to commend my Spirit.

6thly, I beseech you, be much in Prayer to God, who is the Hearer of Prayer, and rely wholly on Christ for Assistance and Acceptance, whatever others do, see that you and your House serve the Lord. I have told you how the Lord hath frequently prepared my Heart, and bowed down his Ear to hear, on Purpose to encourage you in the same Exercise.

7thly, When any of your Souls is cast down and disquieted within you, through a Sense of indwelling Sin, or the hiding of God's Face; I advise you to guard against a speedy razing of the Foundation, rather trust in God, that ye shall yet praise him, and let the following Particulars, be your Grounds of Comfort.

1. Tho' ye be verily guilty, ye have without known Guile fled to the City of Refuge, and given your Consent that Christ should be yours on his own Terms. Heb. 6. 18.

2. His Covenant is well ordered, everlasting and sure, and Christ is the Surety of it. 2 Sam. 23. 5.

3. Plead his Promise as Jacob did of old, Gen. 32. 12. And thou saidst, I will surely do thee Good, and say with the Psalmist, Psal. 130. 5. I wait for the Lord, my Soul doth wait, and in his Word do I hope.

4. Plead his Mercy, Psalm 130. 4. For there is Forgiveness with him, And in the 7. Verse, Let Israel hope in the Lord, for

for with the Lord there is Mercy, and plentiful Redemption.

5. Plead upon the former Displays of his Mercy to others in former Ages, in like Circumstances with you, as in *Ch* Psalm 85: 2. *Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sin* See also Psalm 106. 43, 44, 45 *Verses*

6. Encourage your selves even in this, that it is a great Mercy it is no worse with you, *Lam.* 3. 22. *It is of the Lord's Mercies that we are not consumed.*

7. Draw Comfort also from this, that tho' he chasten his People in Time, he will not cast off for ever; but tho' he cause Grief, yet will he have Compassion, according to the Multitude of his Mercies *Lam.* 3. 31, 32 See also *1 Kings* 11. 9.

8. The Lord allows you to cry unto him from the Ends of the Earth, when your Heart is overwhelmed, and there is a Rock he can lead you to, that is higher than you, *Psalm* 4. 2. *Psalm* 86. 7.

9. Tho' Iniquities, as ye must confess, prevail against you, yet the Lord will purge away your Transgressions, *Psalm* 45. 3. *Psalm* 130. 3, 4. When ye can say, that ye count your selves wretched and miserable, because of prevailing Corruption, and groan, being burdened on the Account of it, the Comforter that can relieve your Soul is not far from you; he will turn again and have Compassion, and subdue your Iniquity, and will cast all your Sins into the Depths of the Sea, he retaineth not his Anger for ever, because he delighteth in Mercy, *Micah* 7. 18, 19.

10. Remember former Kindness, even the Days and Years of the Right Hand of the most High, and own with the Psalmist, *Pf.* 30. 11. *Thou hast turned for me my Mourning into Dancing, thou hast put off my Sackcloth, and girded me with Gladness, and cry out as in the 13. Psalm* 6. *O my God, my Soul is cast down within me, therefore will I remember thee from the Land of Jordan, and of the Hermonites, from the Hill Mizor.*

11. Ye can appeal unto God, That ye take no evil Way or course under your Trouble, when ye are crying out, Even to Day is my Complaint bitter, my Stroke is heavier than my groaning: Ye can also say with *Job*, 23. 10. But he knows the way that I take: And ye resolve to be able to say, as in the 11, 12 Verses, *My Foot hath held his Steps, his way have I kept, and not declined; neither have I gone back from the Commandments of his Lips; I esteem the words of his Mouth, more than my necessary Food.* See *Psalm* 142. 3. When my Spirit was overwhelmed with me, then thou knewest my Path.

12. Tho', for the present, ye have lost all Hope in your
 Apprehension, yet it is no small Mercy that you are not
 put beyond all Possibilitie of Hope; argue then with the
 as in Church of old, Lam. 3. 21, 22, 39. *This I recal to my Mind,*
thou therefore have I Hope; it is of the Lord's mercies that we are not
consumed Wherefore doth a living Man complain, a Man for
great the Punishment of his sins. After all cry out with the Psal-
of the mist, Why art thou cast down, O my Soul, and why art thou dis-
quieted within me? still hope in God, for I shall yet praise him
in his who is the Health of my Countenance, and my God.

13thly. I advise you seriously to consider your latter End,
 to the Deut. 32. 29. *O that they were wise, that they understood this,*
that they would consider their latter End. Remember, dear
 Ends Children, that God has made you rational Creatures, capa-
 ble of serious Consideration, and your latter End is what
 Psal. God calls you to consider in a special manner: Death may
 well be called all Mens latter End; because it placeth them
 in you, all in an unchangeable State, either of Happiness or Mis-
 3. Plie; and who will not wish to die well? even a Balaam
 stretch-cried out, *Let me die the Death of the Righteous, and let*
my latter End be like his. To bear in mind how frail you
 creature, is the way to engage you so to number your Days, as
 will to apply your Hearts to real Wildom. Beware of trifling a-
 niquity way precious Time, as too many do; study to fill up every
 part of Time with proper Duties; and be sure to chuse the
 Mer-Way that leads to a happy latter End. Do with all your
 might whatever your Hands find to do; for there is no work,
 Years of wisdom, Device or Knowledge in the silent Grave whither
 Psalmist, you hasten. All sin will be Bitterness in the latter End;
 dancing, therefore guard against it; for the Wages of Sin is Death,
 gladness, and will make the Sting of it terrible,

14thly. This now is the accepted Time and Day of Salvation; so
 spend Time, as in it to work out your own Salvation with
 fear and Trembling; for as the Tree falls it will lie. Pre-
 vil Way venly think on Death, Judgment and Eternitie; there will
 g out, be a Resurrection, both of the Just and Unjust, and God
 heavier hath appointed a Day, wherein he will judge the World in
 10. But righteousness, by the Man Christ Jesus: Then shall the
 e able to books be opened, and every one must give an Account of all
 is Steps, the Deeds done in the Body whether they have been good,
 I gone whether they have been evil. I shall shun up this Advice
 seem they telling You, dear Children, what will be a good Cordial
 od. See a never dying Soul, when going through the shadowie
 ed with- ale, to be able to say with the Sweet Singer of Israel, *Take*

tho' my House be not so with God, yet hath he made with me an everlasting Covenant, well ordered in all things and sure; and this is all my Salvation, and all my Desire tho' he make not my outward Comforts to grow, 2 Sam. 23. 5. And to be allowed the well grounded Hope of his supporting and comforting Presence, through the shadowy Vale, then may one say in the Prospect of Death, I will fear none ill, for thou art with me, *Psal.* 121. 4.

Sweet also will be the Testimony of a good Conscience in dying Moments. 2 Cor. 1. 12. for our rejoicing is this, the Testimony of our Conscience, that in godly Simplicity and Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our conversation in the World. How sweet will this be when the Spirit bears Witness with our Spirits, that we are the children of God, Rom. 8. 16. How ravishing will it be to hear our Lord say, Well done good and faithful Servant, enter thou into the joy of thy Lord. *Matth.* 25. 21. Study to be found in Christ, clothed with his Righteousness; and give all Diligence to make your Calling and Election sure; and so an abundant Entrance will be ministered to you, into the heavenly Kingdom of our Lord and Saviour Jesus Christ. If once you know in whom you have believed, then may you cheerfully shake Hands with *Death*, and cry out with the Apostle, 1 Cor. 5. 1. We know that when the earthly House of our Tabernacle shall be dissolved, we have the Building of God, a House not made with Hands, which will be eternal in the Heavens. And with *Job* 19. 25. I know that my Redeemer liveth; and that he shall stand at the latter Day upon the Earth. And tho' after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and mine Eyes shall behold, and not another, tho' my Reins be consumed within me: And why may not we who have that blessed Hope, cry out with holy Boldness, O Death where is thy sting Even so. Amen, come, come quickly, Lord Jesus.

Dear Children, my last Advice to you is, see that ye study perfect Holiness in the fear of the Lord, be ye holy, as he who has called you is Holy, in all manner of Conversation; for without Holiness no Man shall see the Lord; and every one that hath the well grounded Hope of seeing God as he is, must purify himself as he is pure. Pursue much then for the Spirit of Holiness; and for your Encouragement remember, that Sanctification is promised to the Lord's People; and therefore they may, as their Privilege, and should, as their Duty, daily to God by Prayer and seek it; that it is promised is plain from *Ezek.* 36. from the 25 Verse to the 32. as also *Micah* 7. 19. and *Rom.* 6. 14. ye see, it is not only promised, but it is a Part of Christ's Purchase to his People, as you may see, *Tit.* 2. 14. *Heb.* 10. 10. *Eph.* 25. 26. 27. *John* 17. 19. 1 Cor. 1. 30. *Col.* 1. 22. 1 *John* 3. 8. 1 *Pet.* 1. 18; 19.

Having then such great and precious Promises, see that in Dependence on the Spirit of Christ, ye cleanse your selves from all filthiness of the Flesh and Spirit; and perfect Holiness in the fear of the Lord. May then, the very God of Peace sanctify you wholly; and pray God with dying Breath, your whole Spirit and Soul and Body be preserved blameless, unto the coming of our Lord Jesus Christ.